

PILLARS OF ISLAM

The religion of Islam requires accepting some main Articles of Faith. These are the core beliefs - without any one of these, one would not be accepted as a believer.

The acceptance of these Articles leads to the practical five Pillars of Islam.

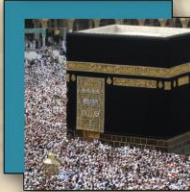
The Five Pillars of Islam are the Fundamental duties in a Muslims life, which lead to living a good and responsible life according to Islam.

The Five Pillars Consist of:



•Shahaadah (Testimony): Declaration of Faith

Muslims declare their faith by saying: "Laa ilaaha il-Allaah, Muhammadur rasoolul-laah" which means "There is none worthy of worship besides God (Allah) and Muhammad, peace be upon him, is His Messenger". The declaration signifies belief in the purpose of life as fulfilling the commands of Allah (God), as shown by the Messenger. Also by reciting the Shahaadah with sincerity and conviction, one can enter the Islamic faith and become a Muslim.



•Salaat (Prayer): Five Compulsory Daily Prayers

A physical and mental means of worship prescribed five times a day. This is a direct link between the worshipper and Allah (God). The worshipper's body and clothing must be clean before they start their Salaat (Prayer). Muslims can pray anywhere which is clean, ensuring they face the Holy Ka'ba in Makkaah, Saudi Arabia. Salaat (Prayer) is performed at set times: before sunrise, at midday, in the afternoon, in the evening after the sunsets and at nightfall.



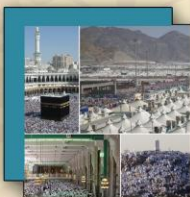
•Zakaat (Purity or Charity): Almsgiving

The Arabic word Zakaat means to purify. Muslims give 2.5% of their surplus wealth to charity annually. This shows obedience to God and prevents greed. Zakaat is given to the poor and those that are less fortunate than ourselves. It is believed that by giving charity, the possessions you keep are made pure.



•Sawm (Fasting): Fasting During the Month of Ramadhaan

For one month of the Year, Muslims refrain from food, drink and sexual relations with their spouses from dawn till dusk. Fasting during this time is obligatory upon every Muslim adult if they are mentally and physically able, and not on a journey. Women are given exemption during menstruation, child birth or whilst nursing a baby. Although fasting is beneficial to health, Muslims fast in order to develop self-control, self-purification, discipline and to engender gratitude for the bounties they have been given by Allah (God).



•Hajj (Pilgrimage): Pilgrimage to the Holy Sites in Makkah

Hajj is the journey to the holy sites in Makkah to perform various rituals. It is only obligatory once in a life time upon those who have the financial means and are physically able. The pilgrims adorn simple garment that strip away any distinctions of class and culture, so they all stand equal before Allah (God). The final part of the pilgrimage is at the Holy Ka'bah (cube) in the centre of the Great Mosque in Makkaah. The Ka'bah is important because the foundations were laid down by Prophet Adam, peace be upon him, and the structure completed by Prophet Ibraheem (Abraham), peace be upon him, under the guidance from Allah (God).

ARTICLES OF FAITH

The religion of Islam requires accepting some main Articles of Faith. These are the core beliefs - without any one of these, one would not be accepted as a believer. The acceptance of these Articles leads to the practical five Pillars of Islam.

These are the Articles of Faith in Islam:

- Belief in the Oneness of Allah (God)

To believe in the existence of God, and that He is One, Alive and Eternal, Infinite and Mighty, Merciful and Compassionate, Creator and Sustainer, Generous and Kind and He takes care of the whole universe.

- Belief in the Angels

Angels are pure and sinless creations of Allah (God) made of Noor (light). They worship Allah (God) alone and fulfil and obey His commands. Some of the most well known amongst the Angels are the Archangels: Jibraeel (Gabriel), Mikaeel (Michael), Israfeel (Raphael) and Izraeel (also known as Malak al Mawt or the Angel of Death).

- Belief in the Revealed Scriptures / Books sent by God

Muslims believe that all the Revelations sent by Almighty Allah (God) to Messengers were true. These include the Qur'aan, the Torah (Tawraat), the Gospel (Injeel), the Scrolls of Abraham (Sahifas) and the Psalms of David (Zabur), in their original form. The only authentic, unaltered and complete book of Allah (God) in existence today is the Qur'aan.

- Belief in all the Prophets and Messengers sent by God

Muslims believe in all the Messengers of Allah (God) without any discrimination amongst them. They were chosen by Allah (God) to teach mankind and deliver His divine message. Some of those mentioned in the Qur'aan are; Adam, Ibraheem (Abraham), Musa (Moses), Dawood (David), Isa (Jesus) and Muhammad ﷺ - the Final Prophet (Peace be upon them all).

- Belief in the Day of Judgment and Accountability

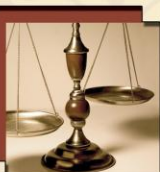
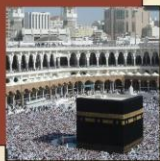
Muslims believe that Allah (God) has appointed a day in which He will judge between the Creation; that this world will come to an end and that all the people will be brought back to life (resurrected) in order to face the Judgment by Almighty Allah (God) in accordance to their actions. Then they will be either rewarded with Heaven or punished in Hell.

- Belief in Destiny or Predetermination (Qadar)

Muslims believe that Almighty Allah (God) has timeless knowledge of, and control over everything that He has created. All actions good or bad occur for a reason and hence Muslims lay their trust in Allah (God).

- Belief in life after Death

A Muslim must have conviction that there is life in the Hereafter.



THE FIVE PILLARS OF ISLAM

1

SHAHAADAH

(Testimony)

Declaration of Faith



Muslims declare their faith by saying:
"Ash hadu anlaa ilaaha illallaahu
wa ash hadu anna muhammadar
rasulallah"

Which means "I bear witness that
there is no god except Allaah and I
bear witness that Muhammad is the
Messenger of Allaah."

The religion of Islam requires accepting some
main Articles of Faith. These are the core
beliefs - without any one of these, one would
not be accepted as a believer. The acceptance
of these Articles leads to the practical five
Pillars of Islam.

The Five Pillars of Islam are the
Fundamental duties in a Muslims life, which
lead to living a good and responsible life
according to Islam.

2

SALAAH

(Prayer)

Five Compulsory Daily Prayers



A physical and mental means of
worship prescribed five times a day.
These are to remember God and to
seek forgiveness throughout the day.
We face towards the Holy Kaa'bah in
Makkah. Salaat (Prayer) is performed
at set times: before sunrise, at midday,
in the afternoon, in the evening after
the sunsets and at nightfall.

3

ZAKAAT

(Purity or Charity)

Almsgiving



The Arabic word Zakaat means to
purify. Muslims give 2.5% of their
surplus wealth to charity every year.
This shows obedience to God and
prevents greed. Zakaat is given to
the poor and those that are less
fortunate than ourselves. It is
believed that by giving charity, the
possessions you keep are made pure.

4

SAWM

(Fasting)

Fasting During the Month of Ramadhaan



For one month of the Year, Muslims
refrain from food, drink and keep
away from things that distract us
from worship. This is done during
the day from dawn till dusk.
Although fasting is beneficial to
health, fasting is a form of worship.
Additionally it helps us to remember
others who are less fortunate and do not
have much food or water.

5

HAJJ

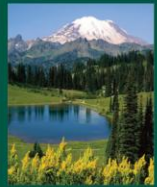
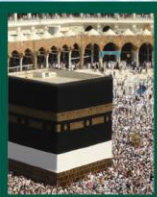
(Pilgrimage)

Pilgrimage to the Holy Sites in Makkah



Hajj is the journey to the holy sites in
Makkah to perform various rituals. It
is only obligatory once in a life time
upon those who have the financial
means and are physically able. The
pilgrims adorn simple garment that
strip away any distinctions of class
and culture, so they all stand equal
before Allah (God). The final part of
the pilgrimage is at the Holy Ka'bah
(cube) in the centre of the Great
Mosque in Makkaah.

WHO IS ALLAH



'Allah' is the Arabic name used for 'God'. Many think that Muslims worship a different God than Christians and Jews, however 'Allah' is the same word that Arabic-speaking Christians and Jews use for God. There is only One God. The God in Islam is the God of all true Prophets from Adam, Noah (Nuh), Abraham (Ibraheem), down to Moses (Musa), Jesus (Isa) and Muhammad (Peace Be Upon Them All).

The word 'Allah' was also used for God in the previous scriptures. It is also the word used in the Hebrew and Aramaic languages. Judaism, Christianity and Islam all claim to be 'Abrahamic Faiths' and all of them are also classified as 'monotheistic (believing in One God only) faiths'. Hindu scripture also states belief in the One Supreme God. Hindus believe that the other Gods they pray to are just 'manifestations' or 'incarnations' of the One God.

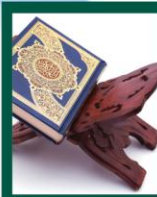
To clear up a misconception, Muslims do not worship a black cube building in Makkah, known as the Ka'bah. In Islam, the place occupied by the Ka'bah is the geographical, spiritual and maternal centre of the Earth. Muslims all around the world worship Allah (God) facing the direction of the Ka'bah in prayer. This creates a sense of mutual unity in worship.

The word Allah has no plural and no feminine, so it is important to call God by His name 'Allah' as He is unique, because the word God can be changed to Gods, Goddess or Goddesses.

In order to know more about our Creator, Allah (God) informs the creation about Himself through His divine Attributes. Ninety nine of these Attributes are emphasised in Islamic scripture. These are also known as 'The Beautiful Names' of Allah. Examples of these are; The Creator, The Sustainer, The Most High, Knower of the Seen and Unseen, The Sovereign, The Holy, The Giver of Peace, The Powerful, The Mighty, The Most Compassionate, The Most Loving, The Remover of Difficulties, to mention a few.

In some of the closing verses of the Holy Qur'aan, Allah (God) clarifies Himself to the creation in the following verses:

"Say, He is God, the One, God, to whom the creation is dependant (and God is Self-Sufficient). He has no offspring, and nor is He born of anyone. And there is none like Him." [Qur'aan – Ch 112]



25 PROPHETS OF ALLAH MENTIONED IN THE QURAAN



Adam [Adam]	آدم
Idris [Enoch]	إدريس
Nuh [Noah]	نوح
Hud [Hud]	هود
Saleh [Salih]	صالح
Ibraheem [Abraham]	إبراهيم
Lut [Lot]	لوط
Ismaeel [Ishmael]	إسماعيل
Ishaq [Isaac]	إسحاق
Yaqub [Jacob]	يعقوب
Yusuf [Joseph]	يوسف
Ayub [Job]	أيوب
Shoaib [Jethro]	شعيب
Musa [Moses]	موسى
Harūn [Aaron]	هارون
Dhul-Kifl [Ezekiel]	ذو الكفل
Dawood [David]	داود
Sulaiman [Solomon]	سليمان
Ilyas [Elijah]	إلياس
Al-Yasa [Elisha]	اليسع
Yunus [Jonah]	يونس
Zakariya [Zachariah]	زكريا
Yahya [John the Baptist]	يحيى
Isa [Jesus]	عيسى
Muhammad ﷺ	محمد

- Peace be upon them all

THE BOOKS OF ALLAH



Allah has revealed His Books to various Prophets for the guidance of their nations. As Muslims we Must Believe in all these Holy Books

"We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms" - Surah An Nisa:163

The four main Books that were revealed are:

Arabic Name	English Name	Prophet
Tawraat	Torah	Musa [Moses]
Zabur	Psalms	Dawood [David]
Injeel	Gospel	Isa [Jesus]
Qur'aan	Koran	Muhammad

There were smaller books called Sahifas (Scrolls) that were also revealed to many prophets such as Prophet Ibrahim (Abraham) ﷺ



©Produced by islamicposters.co.uk

THE ANGELS OF ALLAH

- MALAAIKAH -

The religion of Islam requires accepting some main Articles of Faith. One of these articles of faith is the Belief in Angels (Malaaiakah). Allah (God) has created many different types of creatures like Humans, Animals, Jinn's etc.. One type of Creature which we cannot see are called the Malaaiakah – Angels. Angels are pure and sinless creations of Allah (God) made of Noor (light). They glorify and Praise Allah (God) and obey Him and carry out His commands.

Below are the names of the ten most well known Angels and their roles and responsibilities:

Jibraeel (Gabriel):

Jibraeel is the Archangel who delivered the Divine Revelations from Allah [Subhaanahu wa Ta'aala] (God) to His chosen Messengers from among the Prophets ﷺ. Jibraeel was responsible for bringing the revelation of the Qur'aan to Prophet Muhammad ﷺ. He is mentioned specifically by name in the Qur'aan.

Mikaeel (Michael):

Mikaeel is the Archangel who manages man's mundane necessities, i.e. brings forth rain and oversees the cultivation of crops and also brings thunder and lightning onto the Earth. He is also responsible for the rewards given out to good people in this life.

Israfeel (Raphael):

Israfeel is the Archangel that will blow the 'Trumpet'. Once, for the destruction of the universe, and again for the resurrection of all accountable beings to face Judgment Day.

Izraeel (also known as Malakal Mawt or the Angel of Death):

Izraeel is the Archangel who is the most feared of them all, responsible for parting the soul from the body. The actual process of separating the soul from the body depends on the history or record of good or bad deeds of that person. If the human was a bad person in their life, the soul is ripped out very painfully. But if the human was a righteous person, then the soul is separated like a 'drop of water dripping from a glass'.

Ridwaan:

Ridwaan is the Guardian of Paradise, who welcomes the Prophets ﷺ and the righteous people who have been blessed by Allah [Subhanahu wa Ta'aala].

Maalik:

Maalik is the Guardian of Jahannam (Hell), an unwelcome sight, for the unfortunate and wretched dwellers of the eternal fire.

The Angels Munkar and Nakeer:


Munkar and Nakeer are other important angels that question the deceased in the grave, regarding their way of life prior to their death. They ask three main questions: Who is your God? Who is your Prophet? What was your way of life?

A true believer would answer: My God is none other than the one God (Allah). My Prophet is Muhammad ﷺ, sent by Allah. My way of life is surrendering to Allah's will (Islam).

Kiraaman Kaatibeen:

Two Angels are on the shoulders of every human. One on the right shoulder recording his/her good deeds. The other on the left shoulder recording his/her evil deeds. Together these Angels are called the Kiraaman Kaatibeen, meaning the 'noble writers'.

ﷺ = May Allah Shower His Mercy and blessings upon Him
ﷺ = Peace be upon him



The Qur'aan - Basic Facts

Part 1

- The meaning of the word 'Qur'aan' is 'To read' or 'That which is read'
- The first verses of the Qur'aan were revealed in the cave Hira on Mount Noor (Makkaah)
- The first verses of the Qur'aan were revealed in Laylatul-Qadr (The Night of The Power), In the month of Ramadhaan
- Allah revealed the Qur'aan to the Prophet Muhammad ﷺ through the Anjel Jibraeel (Gabriel) عليه السلام
- The Qur'aan was revealed to the Prophet Muhammad ﷺ over a period of 23 Years. Some portions were revealed in the city of Makkaah Al-Mukarramah and other portions in the city of Madinah Al-Munawwarah.
- The first word of the Qur'aan to be revealed was "IQRA" i.e. READ!
- The other names for the Qur'aan, according to the Qur'aan itself, are:
Al-Furqaan (The Criterion), Al-Kitaab (The Book), Az-Zikr (The Remembrance), An-Noor (The Light), Al-Huda (The Guidance)
- The first person to memorize the entire Qur'aan was the Prophet Muhammad ﷺ himself
- For every letter recited from the Qur'aan, the reciter gets 10 rewards
- Learning one verse of the Qur'aan is better than 100 Rakats of Nafl Salaah
- The only book which is entirely memorized by millions of people in the world is the Qur'aan
- Allah the Almighty has taken personal responsibility of preserving the Qur'aan
- The Most Read Book in the world is the Qur'aan
- The Qur'aan is the only unchanged or unaltered Holy book today



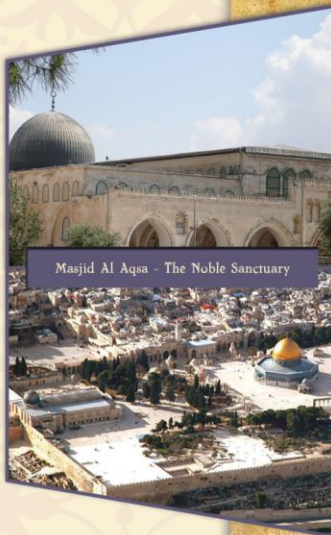
The Qur'aan - Basic Facts

Part 2

- The Qur'aan is divided into 30 equal sections, called 'Juz'
- The Qur'aan consists of 114 chapters each known as a 'Surah'
- There are 540 Rukuh's (paragraphs) in the Qur'aan
- Each Surah is formed from several Aayats (verses). The total number of 'Aayats' in the Qur'aan is upto 6666
- There are 14 verses (Aayats) in the Qur'aan where prostration is a must when one recites or listens to someone reciting them
- The name of Prophet Muhammad ﷺ, peace be upon him, is mentioned in the Qur'aan 5 times. 4 Times as 'Muhammad' ﷺ, and once as 'Ahmad' ﷺ
- Jesus ﷺ is mentioned in the Qur'aan more times than Muhammad ﷺ
- The Qur'aan stresses about Salah [Namaaz - Prayer] 700 times
- The Greatest verse in the Qur'aan is Ayatul Kursi
- The Longest Surah in the Qur'aan is Suratul Baqarah, which has 286 verses
- The shortest Chapter is Suratul Kawthar, which has 3 verses



Jesus and Mary in Islam



Masjid Al Aqsa - The Noble Sanctuary

Mary - Maryam عليها السلام

Mary was born to Hannah (Anna) who named her Maryam عليها السلام meaning 'one who worships', and dedicated her to the service of Masjid Al Aqsa (The Noble Sanctuary), in Jerusalem. Mary's father Imran passed away before her birth, so the Prophet Zakariyya (Zakariah) عليه السلام who was married to Hannah's sister became Mary's fatherly guardian.

The Qur'aan elevates the status of Mary as being one of the most honourable & pious woman of all time. Mary is the only woman specifically named in the Qur'aan and has an entire chapter dedicated to her. Muslims also believe in the Virgin Birth of Jesus عليه السلام. Mary was never married and had never been touched by any man, yet she gave birth to a child who God made a 'sign for Mankind'.

The miraculous conception is described in the Holy Qur'aan. Mary was approached by an Angel who gave her glad tidings of a righteous child. The Angel Breathed the word of God onto her, hence Islamically Jesus is also referred to as 'Kalimatullah' - a word from God. Close to the birth, out of fear, Maryam withdrew from the community. Hungry and alone, God guided her to a date-palm under which a stream flowed. Here she ate and drank until she gave birth. On returning home with the child, she was accused of fornication, however, God rescued her via her newborn child (Jesus) who spoke out in her defence.

Jesus - Isa عليه السلام

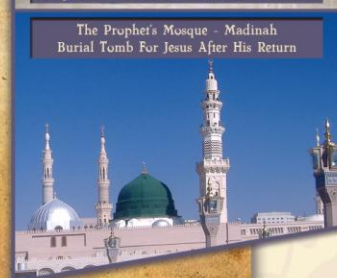
Jesus, known as 'Isa عليه السلام', is amongst one of the most highly regarded Prophets mentioned in the Holy Qur'aan (as opposed to His son). Isa was sent to guide the Children of 'Israeel' (the descendents of Prophet Jacob (Ya'coub) عليه السلام) back onto God's path.

In order to affirm the existence and oneness of God, Jesus was given the ability to facilitate miracles. These included breathing life into a clay bird, healing the sick, restoring sight to the blind and even bringing the dead back to life. As a final miracle God sent a table set with food from Heaven as a sign to Jesus's enemies, who were plotting to kill him. God raised Jesus up to the Heavens, and God placed the resemblance of Jesus upon one of his Disciples who was then mistakenly captured and crucified instead of Jesus.

Muslims believe that close to the end of time on earth, Jesus shall return. He will join with God fearing people to defeat evil i.e. the Anti-Christ and his army. Law, order and peace shall be restored, after which Jesus will marry and have children. He will die a natural death and be buried in a chamber reserved for him since the 7th century in the Prophet's Mosque (Masjid un-Nabwi) - Madinah, Saudi Arabia. This is next to the tomb of the Prophet Muhammad ﷺ.



Umayyad Mosque (Syria)
Mosque Where Jesus (AS) Will Return On Earth



The Prophet's Mosque - Madinah
Burial Tomb For Jesus After His Return

ﷺ = May Allah Shower His Mercy and blessings upon Him
ﷺ = Peace be upon Him/Her

الله
رسول
محمد

[illegible]

THE THREE MOST HOLY MOSQUES OF ISLAM

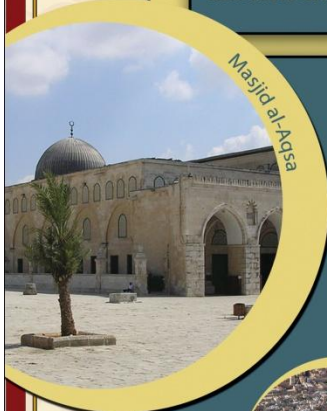


Masjid al-Haram "The Sacred Mosque"

The Holy Ka'bah is a cube-shaped structure where Allah's (God) mercy descends, and is situated in a large Mosque known as Masjid al Haram, in the city of Makkaah – Saudia Arabia. For Muslims this sanctuary is the holiest place on earth. The Ka'bah was built by the first man on earth, the Prophet Adam ﷺ, and rebuilt by Prophet Ibraheem ﷺ (Abraham) with his son, Ismaeel ﷺ (Ishmael). Muslims all over the world today face towards Ka'bah in their daily prayers. It is the focal point of the Muslim annual pilgrimage known as the Hajj and captures the hearts of more than a billion Muslims all over the world.

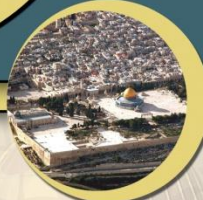
Masjid an-Nabawi "The Prophet's Mosque"

The second most holiest site in Islam is Masjid an-Nabawi. This place of worship was built on the site around the Prophet Muhammad's ﷺ house in Madinah. It was originally a simple brick structure surrounding an enclosed courtyard where people gathered to pray behind or listen to the Prophets teachings. The Prophet Muhammad ﷺ is buried under the green dome. It also contains tombs of the two successors and companions of the Prophet, Abu Bakr ﷺ and Umar Farooq ﷺ. There is an empty tomb next to the Prophet of Islam for the Prophet Isa ﷺ (Jesus) for when he passes away after his return.



Masjid al-Aqsa "The Furthest Mosque"

At the Heart of the Old City quarters of Jerusalem is Masjid Al-Aqsa or known as The Noble Sanctuary. It is the third most sacred Mosque built 40 years after the Holy Ka'bah in Makkah by the Prophet Adam ﷺ. Masjid Al-Aqsa was the first Qiblah (direction for Muslim prayer) until Almighty Allah's revelation changed the direction to the Ka'bah in Makkah. The Qur'aan speaks about the miraculous journey of the Prophet Muhammad ﷺ from Makkah to Masjid al-Aqsa (al Israa) and his ascension through the heavens (al Me'raaj). Many perceive just the golden domed building (The Dome of the Rock) to be Masjid Al-Aqsa. In reality the whole precinct and all the buildings within the four walls are equally as important and make up the Noble Sanctuary of the Furthest Mosque.



ﷺ = May Allah Shower His Mercy and blessings upon Him
 ﷺ = Allah be pleased with them
 ﷺ = Peace be upon him

ISLAMIC POSTERS
 © Produced and Printed by islamicposters.co.uk | .org

THE FINAL MESSENGER

Part 1 - The Man -

The Prophet Muhammad ﷺ, peace be upon him, was born in Makkah, Arabia on a Monday in the month of Rabi Al-Awwal (around August 570 CE). He was a descendant of the Prophet Ismaeel ؑ (Ishmael) the son of Prophet Ibraheem ؑ (Abraham).

Prophet Muhammad's ﷺ father was 'Abdullah, son of Abdul-Muttalib of the noble Quraysh tribe. His mother was Aminah, daughter of Wahb bin Abd-Manaaf of the Zahra Tribe. Prophet Muhammad's ﷺ father passed away before he was born. As was the tradition of the noble families, he was brought up by a foster mother, Halimah Sa'diyah. When the Prophet was around 6 years old, his mother Aminah also passed away; Thus he was raised as an orphan.

After the death of his mother, he was placed under the custodianship of his grandfather, Abdul Muttalib. Later when he too passed away, Prophet Muhammad ﷺ was raised by his uncle, Abu Talib. He worked as shepherd and also accompanied Abu Talib during trade journeys to other lands.

As he grew up, he became known for his truthfulness, generosity and sincerity, earning the titles of as-Sadiq (the truthful) and al-Ameen (the trustworthy). He was frequently called upon to arbitrate disputes and mediate between his fellow Makkans.

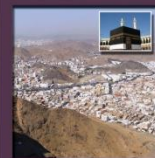
At the age of 25, the Prophet Muhammad ﷺ married Khadijah ؓ, an honourable and successful business woman. They were blessed with two sons and four daughters, however, both their sons passed away at an early age. It was an ideal marriage and they lived a happy family life.



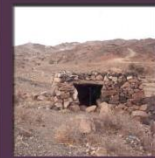
Birth place of the Prophet Mohammad (Pbuh) in Makkah



Prophets name engraved on a Door in the Prophets Mosque in Madina



Sky line of Makkah



House of Halemah Sa'diyah, the Foster mother of the Prophet Muhammad

ﷺ = May Allah Shower His Mercy and blessings upon Him

ﷻ = Allah be pleased with them

ﷺ = Peace be upon him

ISLAMIC POSTERS

© Produced and Printed by Islamicposters.co.uk | .org

THE FINAL MESSENGER

Part 2 - A Mercy unto Mankind -

Prophet Muhammad ﷺ, peace be upon him, was of a contemplative nature; he firmly believed in the oneness of God and had long detested the decadence and idol worship within the society. It became his habit to meditate from time to time in the Cave of Hira' near the summit of Jabal al Nur, (the Mountain of Light) near Makkah.

At the age of 40, whilst engaged in a meditation, he received his first revelation from God through the Archangel Jibrael (Gabriel) and was chosen as a Prophet for all of Mankind. He was entrusted with revelation, which continued for twenty-three years. These revelations were later compiled and are now present as the Holy Qur'aan. The Prophet ﷺ began to recite the words he heard from Archangel Jibrael (Gabriel) and preached the message to the people of Makkah. Unfortunately the people were steeped in their ways of ignorance and opposed his guidance. They persecuted him and his small group of followers in every way.

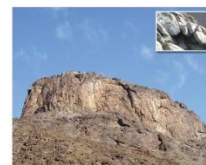
After suffering resentment and bitter persecution, in the year 622 CE, God gave the early Muslim community the permission to migrate. They left for the city of Madinah, some 260 miles to the North in Arabia. This event marked the beginning of the Muslim calendar and is referred to as the "Hijrah" (Migration).

Madinah provided the Prophet and the Muslims a safe and nurturing haven in which the Muslim community grew. After several years, the Prophet ﷺ and his followers returned to Makkah, where they forgave their enemies and dedicated the Ka'bah to the worship of One God. Before the Prophet ﷺ passed away, at the age of 63, the greater part of Arabia was Muslim, and within a century of his death, his teachings had spread to Spain in the west and as far east as China.

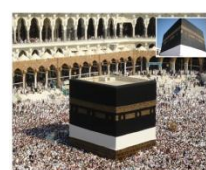
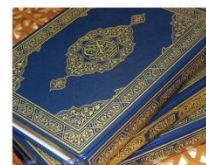
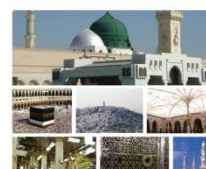
Prophet Muhammad ﷺ has been mentioned by name, lineage or his actions in many earlier scriptures. He was mentioned in the Bible as the coming Prophet;

Deut.18. "I will raise up a prophet like you from among the brethren and will put my words in his mouth and he shall speak them all that I command."

He was the final Prophet and Messenger of God sent to mankind, with the final scripture. He was sent as a mercy for the whole universe. Muhammad ﷺ is considered to be the summary and conclusion of all the previous Prophets and Messengers that came before him. He purified the previous messages from corruption and completed the Message of God for all humanity. His words, actions and teachings form the basis of the day to day life of a Muslim.



Jabal al Nur
(The Mountain of Light)



The Holy Ka'bah

ﷺ = May Allah Shower His Mercy and blessings upon him
ﷺ = Peace be upon him

TEACHINGS OF THE FINAL MESSENGER

The Prophet Muhammad ﷺ stated in the final sermon

"I leave behind two things for you, the Qur'aan and the Sunnah, and if you follow these you will never go astray."

Sunnah - "The Practice"

The Arabic word Sunnah is used to inform us of the lifestyle of Prophet Muhammad ﷺ, peace be upon him. It can be used to refer to His sayings, actions and approvals. The Sunnah is the second source of Islamic jurisprudence, the first being the Qur'aan. Both sources are indispensable i.e. one cannot practice Islam without consulting both of them.

Unlike the Qur'aan, which is the word of Allah, the Sunnah is Inspired by Allah but the words and actions are of the Messenger of Allah.

The Prophet Muhammad ﷺ used to teach the Sunnah to his companions ﷺ verbally and practically, and urged them to follow it. The companions ﷺ of the Prophet ﷺ who saw and heard these words and actions followed them during their lives, and passed them onto the succeeding generations with the same care.

Muslims are encouraged to adopt the Sunnah in every aspect of their Daily life.

Hadith - "A Saying" or "A Report"

The Hadith (pl. Ahaadith) are very similar to the Sunnah, but not identical. A Hadith is a report from the life of the Prophet Muhammad ﷺ or a confirmation of what he approved.

The tradition or collection of traditions attributed to the Prophet Muhammad ﷺ include his sayings, acts, and approval or disapproval of things. The Ahaadith are regarded by Muslims as a major source of religious law and moral guidance.

There are Six Famous books of Hadith which are known as "Sihaah Sittah" - (The Six Authentic Compilations)

The Hadith and the Sunnah form the basis of the daily practices in a Muslims life.



ﷺ = May Allah Shower His Mercy and blessings upon him
ﷺ = Allah be pleased with them

MUSLIM FESTIVALS

The Islamic Calendar is determined by the Lunar calendar. Each month begins from when the New Moon is sighted for that month.

Aashurah

Aashurah is on the 10th day of Muharram, the first Islamic month. It is highly recommended to fast on the 9th & 10th (or the 10th & 11th) of this month. Prior to the fasting of Ramadhan becoming necessary, Aashurah was an obligatory fast for the Muslims. This day marks a great day in which Allah (God) saved Prophet Musa عليه السلام (Moses) and the Israelites from the persecution of Pharaoh.

Laylatul Me'raj

In the seventh month of the Islamic calendar, Rajab, a night journey and ascension was made by Prophet Muhammad عليه السلام to Masjid al-Aqsa and up to the seven heavens. During this journey many significant events were witnessed by the Prophet عليه السلام relating to events to occur in the future. The five daily prayers were also ordained on this night.

Laylatul Bara'ah

The 15th night of Sha'baan, the eighth Islamic month, is a night of divine mercy and blessings wherein Allah (God) grants freedom to many souls from Jahannam (Hell). The night is spent in worship, recitation of the Qur'aan and optional prayers.

Ramadhan

This is the ninth month. An opportunity during which to please Allah (God) by fasting during the day and observing additional prayers in the night. Fasting is the fourth pillar of Islam. Fasting begins from when the new moon of the month is sighted. Whilst fasting, Muslims are required to give up certain permitted acts, i.e. eating, drinking and sexual relations, from dawn till dusk for a period of one month. As the Islamic calendar is determined by the Lunar calendar, the Islamic months move earlier each year by ten or eleven days. Allah (God) makes it easier for people to try to make the most of this opportunity by chaining up the Shaytans (Devils).

Many religious beliefs of the world observe fasting of some kind, for instance, Christians give up meat for Lent and Jews fast during the holiday of Yom Kippur.

Laylatul-Qadr

A special night which occurs within the last ten nights of Ramadhan. It is stated in the Qur'aan [Ch97:v1-3] that worship on this night earns more reward than that of a thousand months.

Eid ul Fitr

A thanksgiving occasion which marks the end of Ramadhan, the month of Fasting. It is an occasion to reflect on the efforts of the past month. Friends, family and relatives get together to mark the day with prayer and food.

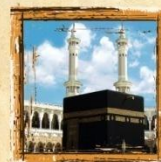


Dhul-Hijjah

The last month of the Islamic Calendar. Worship in the first ten days is more superior to worship at any other part of the year. Many Muslims make a journey to the sacred sites in Makkah in Saudi Arabia, for Hajj (Pilgrimage). Hajj is the fifth pillar of Islam and obligatory upon every able Muslim once in their lifetime.

The most significant days of Hajj are between the 8th to the 13th of this month – A series of rituals are re-enacted by Muslims, who have taken upon the journey of Hajj, reviving the spiritual sacrifices made by the Prophet Ibraheem عليه السلام (Abraham) and his family.

8th – Worship at Mina, 9th – Arafaat Day; when it is recommended and highly rewarding for Muslims around the world not performing Hajj to fast. It is the day on which the Prophet Muhammad عليه السلام delivered the Farewell Sermon during his Hajj. On this day pilgrims gather on the open plains of Arafaat – signifying the gathering of all of mankind on the Day of Resurrection – according to Islamic teaching.



Eid ul Adha

A thanksgiving occasion from the 10th to the 13th of Dhul-Hijjah. The 10th day is a day of reflecting upon the sacrifice by Prophet Ibraheem عليه السلام (Abraham) – who was tested by Allah to sacrifice his only son Ismaeel عليه السلام (Ishmael) as an offering of total submission to the commands of Allah (God). Having passed his test Allah accepted the sacrifice of a Ram in place of Ismaeel عليه السلام (Ishmael). Hence, Muslims offer Qurbani (sacrifice) of animals to revive the spirit of sacrificing desires for Allah (God).

ﷻ = May Allah Shower His Mercy and blessings upon him
ﷺ = Peace be upon him



ISLAMIC POSTERS
 © Produced and Printed by islamicposters.co.uk | .org

THE FINAL REVELATION

The Prophet Muhammad ﷺ stated in the final sermon

"I leave behind two things for you, the Qur'aan and the Sunnah, and if you follow these you will never go astray."

Qur'aan - "The Recitation"



According to Muslim belief, the Qur'aan (Koran) is the book of divine guidance and direction for all of mankind. It is the final revelation from God. The Qur'aan was revealed by Almighty Allah, through the Angel Jibraeel (Gabriel) عليه السلام, to the final Messenger, the Prophet Muhammad ﷺ, peace be upon him, over a period of 23 years (610 CE to 622 CE). As portions were revealed they were memorised and written on parchments, skins and any available materials.



After the Prophet's ﷺ death, the written portions were collected and compiled at the time of Abu Bakr Siddique رضي الله عنه, the first caliph, and was standardized during the time of Uthman ibn Affan رضي الله عنه, the third caliph.

Muslims regard the Qur'aan as the culmination of a series of divine messages that started with those revealed to the first Prophet, Adam عليه السلام, continued with the Suhufe Ibraheem (Scrolls of Abraham عليه السلام), the Tawraat (Torah), the Zabur (Psalms), and the Injeel (Gospel).

The Qur'aan also refers to many events from Jewish and Christian scriptures, some of which are retold in comparatively distinctive ways from the Bible and the Torah.

Allah has guaranteed that He will protect the Qur'aan from human tampering. Today one can find exact copies of the Qur'aan all over the world without any alteration to that of the earliest written version, which can be found in the British Museum.

The Qur'aan being the most read book in the world is preserved in the hearts of many Muslims. Some children as young as 9 years old will have committed the entire text of the Qur'aan to memory.



ﷺ = May Allah Shower His Mercy and blessings upon Him
رضي الله عنه = Allah be pleased with them
عليه السلام = Peace be upon him



THE FAREWELL SERMON OF THE PROPHET MUHAMMAD ﷺ

The Farewell Sermon (Arabic: Khutbatul Wida), also known as the Prophet's ﷺ Final Sermon, was delivered on the Ninth Day of Dhul Hijjah 10 A.H. (632 CE), in the 'Uranah valley of Mount Arafat' (in Makkah). This was at the end of His ﷺ first and only Hajj pilgrimage to Makkah. After praising and thanking Allah (God), the Final Prophet Muhammad ﷺ said:

"O People, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allah ﷻ has forbidden you to take usury (interest, Arabic: Riba); therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah ﷻ has judged that there shall be no usury (interest) and that all interest due to Abbas Ibn Abd al Muttalib (the Prophet's uncle) shall henceforth be waived.

Beware of Satan for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights in regard to your women, but they also have rights over you. Remember that you have taken them as your wives, only under Allah's ﷻ trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them, for they are your partners and committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, as well as never to be unchaste.

O People, listen to me in earnest, worship Allah ﷻ, say your five daily prayers (Salaah), fast during the month of Ramadhaan, and give from your wealth in Zakaat. Perform Hajj if you have the means.

All mankind is from Adam and Hawwa (Eve), an Arab has no superiority over a non-Arab, nor does a non-Arab has any superiority over an Arab; also a white has no superiority over a black, nor a black has any superiority over a white - except by piety and good action. Know that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim, which belongs to a fellow Muslim unless it was given freely and willingly.

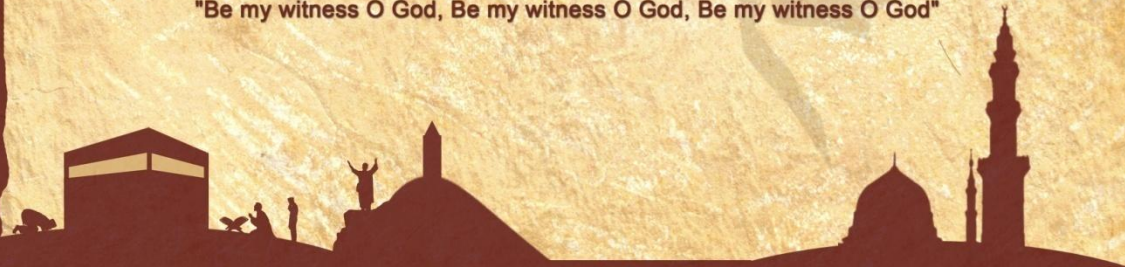
Do not therefore, do injustice to yourselves. Remember one day you will appear before Allah ﷻ and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, no Prophet or Apostle will come after me and no new faith will be born. Reason well therefore, O people, and understand the words which I convey to you. I leave behind me two things, the Qur'aan and the Sunnah, and if you follow these you will never go astray. All those who listen to me shall pass on my words to others and those to others again; perhaps some of those who receive my words would understand them better than those who listened to me directly."

As part of this sermon, the Prophet ﷺ recited to them a Revelation from God which he ﷺ had just received:
"This day the disbelievers despair of prevailing against your religion, so fear them not, but fear Me (God)! This day have I perfected for you your religion and fulfilled My favour unto you, and it hath been My good pleasure to choose Islam for you as your religion"
(Al-Qur'aan 5:3)."

Towards the end of his sermon, Muhammad ﷺ asked:
"O people, have I faithfully delivered unto you my message?"
A powerful murmur of assent "O God, yes!", arose from thousands of pilgrims and the vibrant words "Allahumma na'm" rolled like thunder throughout the valley.

Muhammad ﷺ raised His forefinger towards the Heavens and said:
"Be my witness O God, Be my witness O God, Be my witness O God"



WHAT IS SHARI'AH LAW

"To you We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah (God) has revealed, and follow not their vain desires, diverging from the truth that has come to you. To each among you have we prescribed a law and an open way." (Qur'aan 5:47)

A lot has been said about the word "Shari'ah" but very few are familiar with the correct definition of Shari'ah and what it actually means. Shari'ah is the word that is often used for Islamic law. Similarly other religions may also have a set of divine laws, for example the Mosaic law and the Biblical law. These laws can be viewed as the 'Shari'ah', for their respective religious beliefs.

Divine law is generally based on divine scripture and the teachings of a Prophet.

Shari'ah, meaning 'clear path' or 'way', is a code of conduct and legal system used in the Islamic way of life. Western law confines itself largely to matters relating to crime, contract, civil relationships and individual rights. Shari'ah law on the other hand encompasses all aspects of one's life, from purification to prayer; marriage to divorce; birth to burial etc. It is derived primarily from the Qu'raan, the word of Allah (God), and the Sunnah, the example of the life of Prophet Muhammad (may Allah's peace and blessings be upon him).

Shari'ah rulings have been developed to help Muslims understand their faith and make it easier for them to observe their daily lives within the legal framework of their faith whilst still maintaining the 'law of the land'.

"He has not placed any hardship for you in religion," (Qur'aan 22:87)

To explain, Shari'ah law can run alongside the remits of Western law, and not in opposition to it, as Islamic law strictly encourages the requirement to 'uphold the law of the land'. For instance Muslim communities in the West, have established Shari'ah courts to deal with family or business disputes which aim to work alongside and not in opposition to the law of the land.

The greatest criticisms of Shari'ah law is that it prescribes cruel and harsh punishments. The reality is that although the set punishments may seem cruel, they are rarely exercised due to the fact that they act as effective deterrents against crimes of all nature. This can be compared to capital punishment in countries across the globe in Asia, Africa and the United States.

Islamic Shari'ah teaches us to live life in a way that no one is harmed, whether it be physical, verbal or emotional.

The laws of Islamic Shari'ah are primarily addressed and applied to only those who believe in it. In other words, only Muslims are required to abide by the laws of Islamic Shari'ah.



WHAT IS JIHAD

'Jihad' is one of the most widely used, abused and misunderstood Arabic words in the world. The term 'Jihad' is used in all types of media ranging from television, radio and print media to conjure up images of fighting, violence or killing people. Some have incorrectly defined the word 'Jihad' as 'spreading Islam by the sword' or 'Holy War'. The ideology of Holy war was first conceived by the Crusaders and not of Islamic origin. Furthermore, there exists no evidence within the Qur'aan or the teachings of the Prophet (peace and blessings be upon him) to suggest 'Jihad' is intended as Holy war against non-Muslims, as is meant in the above context. In fact, Islam actually condemns taking the life of an innocent person (be it a Muslim or non-Muslim) and considers it to be a major sin and crime, which is severely punishable under Islamic law.

Allah says in the Qur'aan (Koran) "...whosoever killed a person - unless it be for killing a person or for creating disorder in the land - it shall be as if he had killed all mankind; and who-so gave life to one, it shall be as if he had given life to all mankind" [Qur'aan Ch5:V32]

The confusion surrounding the term Jihad can be eradicated by looking closely at the actual definition of the term. The word Jihad stems from the Arabic root word 'J-H-D', which literally means "to struggle" or "to strive". There are many forms of Jihad but the most important ones are; 'Jihad al-Nafs' (Jihad against one's self), 'Jihad bil-Lisaan' (by being vocal against evil), 'Jihad bil Yaad' (Jihad by using action against evil and oppression), each type of Jihad is ranked differently.

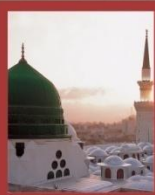
Jihad is not about killing people but denotes any type of striving or positive struggle, whether it be a teacher who is teaching ; a person helping the poor or the elderly; parents helping their children in learning good virtues; a person involved in charity is also performing jihad. Fighting to protect and defend the innocent by eradicating oppression and tyranny is also a form of jihad, be it by actions, words or in combat. The Qur'aan also teaches humanity to stand up for justice against atrocities or injustice even if against one's own family or in favour of one who you dislike. Any struggle encountered in day to day life to please Allah (God) can be considered 'Jihad'.

"O you who have attained faith! Be ever steadfast in your devotion to Allah (God), bear witness to truth in all equity; and never let the hatred of anyone lead you into the sin of deviating from justice. Be just: this is the closest to being God-conscious." [Qur'aan Ch5:V8]

Another factor that needs to be considered in removing confusion surrounding the term is the context in which the word is used in the Qur'aan. On the one hand the Qur'aan uses the term to describe events that were taking place at the time and revelations through the Prophet (peace be upon Him) in response to those events. Whilst on the other hand it was meant as instruction for future generations to view 'Jihad' as struggle of the soul in everyday life to please Allah, not as instruction to go to Holy war as is constantly repeated by the media. It is easy to pull words out of context when dealing with religious scriptures.



WHO IS A MUSLIM



A Muslim is someone who submits to Allah (God). Literally the word Muslim means 'One who practises Islam'. Islam is not a new religion, but acknowledges the same teachings revealed to mankind through all of Allah's (God) Messengers (Peace Be Upon Them All). A Muslim worships Allah (God) alone without associating any partners with Him.

Any of Allah's creation from anywhere in the Universe who has belief in the One and Only Allah (God), and His Prophets (Peace Be Upon Them All) and whatever message they brought, is described as a Muslim.

To become a Muslim, one only needs to believe in and declare the Testimony of Faith: "I testify that there is none worthy of worship except Allah (God), and I testify that Muhammad (Peace Be Upon Him) is a Messenger of Allah (God)."

Islam is a structured way of life which is followed by more than a fifth of the world's population. A Muslim can be of any background, race, ethnicity, colour, or gender. People following the teachings of Islam can be found throughout the world in many countries, ranging from Australia, China, Russia, India, Middle East, Italy, France, U.K, Brazil, Canada and the U.S.A.

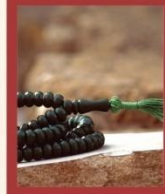
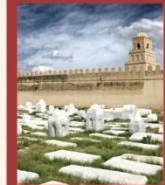
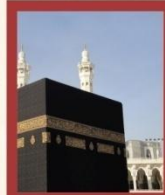
A Muslim takes his/her guidance from the final Holy Scripture – The Qur'aan (Koran), and from the teachings of the Prophet Muhammad (Peace Be Upon Him) – The Hadith. A Muslim must also believe that what ever Teachings and Books the previous Prophets brought from Allah (God) were correct and they were a source of guidance for the people of those eras - i.e. Torah (Tawraat), Psalms (Zabur) and Gospel (Injeel). These sources would have provide guidance on the day to day practices, codes of conduct and rights and responsibilities in life.

A Muslim is one who must also believe in the Articles of Faith, that is, to have belief in:

One God (Allah)
Angels of Allah

All Divine Scriptures of Allah (e.g. Torah, Psalms, Bible and The Qur'aan)
All Messengers of Allah (e.g. Abraham (Ibraheem), David (Dawood), Moses (Musa), Jesus (Isa) and Muhammad, Peace Be Upon Them All)

Destiny (Al Qadr)
Life after death
The Day of Judgement



THE FIRST FOUR KHALIFAHS OF ISLAM

Significance of the Khalifah (Caliphate)

As a successor of the Prophet Muhammad ﷺ (Sallallahu Alaihi Wasallam), a Khalifah (Radi Allahu anha) was the head of the Muslim community and his primary responsibility was to continue along the path shown by the Prophet Muhammad ﷺ. He would be a mere ruler and not sovereign, as sovereignty belongs with Allah ﷻ (Subhaanahu wa Ta'ala) alone.

Abu Bakr As-Siddiq (8th June 632 - 23 August 634 A.D.)

Abu Bakr (r) known as Abd-Allah ibn Abu-Qahafa but given the name Abd-al-Kaa'bah (Servant of the Kaa'bah) at birth. He was born in Makkah in 573 C.E. in the Banu Taym branch of the Quraysh tribe. Abu Bakr (r) was the son of Uthman Abu Qahafa and Salma (known as Umm-ul-Khair, Mother of the Good). He was a merchant by trade and the first among the Sahaabah (r) (companions) to accept Islam. Abu Bakr (r) accompanied the Prophet Muhammad (r) during the Hijrah (migration) to Madinah. Abu Bakr (r) loved his faith more than anything else. He was a very close friend & companion of the Prophet (r) since childhood, and was by his side through the difficult early years of Islam. He was given the title Companion of the Cave. He freed many slaves, including Hazrat Bilal (r) (a dark skinned Ethiopian slave who went on to become a very close companion of the Prophet (r)). One of the many contributions of Abu Bakr (r) was the collection and compilation of the Holy Qur'aan. He lived a very simple, pious and upright life. Abu Bakr (r) was a true servant of Allah (r) (God) and a meticulous follower of the Prophet Muhammad (r). His daughter Aisha (r) was the blessed wife of Prophet Muhammad (r). His Caliphate lasted for 27 months. On Monday 23 August 634 A.D. Abu Bakr As-Siddique (r) died in Madinah and was buried by the side of Prophet Muhammad (r).

Umar ibn Al-Khattaab (23rd Aug 634 - 7th Nov 644 A.D.)

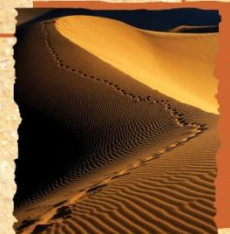
Umar (r) was the son of Khattaab. He is famously known in Islamic history as Al-Farooq (the Distinguisher between Right and Wrong) and the first Caliph to be called Amir al-Mu'mineen (Commander of the Faithful). He was well respected for his justice and earned the title Daarul Adaal (house of justice). His acceptance of Islam is also very famous. A special prayer of the Prophet (r) was accepted which led to Umar (r) accepting the Islamic faith. Umar (r) was a very brave and straight-forward person. He was tough and uncompromising in Islamic principles. He was a great and talented ruler. During his Khilaafah (administration), vast areas of the Roman & Persian empires and the whole of Egypt accepted Islamic rule. He was a gifted speaker. Simplicity & devotion were some of his main characteristics. Umar (r) used to wear simple clothes, including ones with had many patches and yet received governors, convoys and diplomats. He established Population Census and the first Islamic Lunar calendar - beginning from the Hijrah (migration to Madinah). Moreover, he established orphanages, welfare homes and had roads & canals constructed during his noble era. On Sunday 7th November 644 A.D., Umar Al-Farooq (r) passed away in Madinah from serious injury inflicted upon him 3 days earlier by a rebel whilst he was leading congregational prayers. He was buried by the side of Prophet Muhammad (r).

Uthmaan Ibn Affaan (11th November 644 - 17 July 656 A.D.)

'Uthmaan (r), the son of Affaan was born in Ta'if into the wealthy Umayyad (Banu Umayya) clan of the Quraysh tribe. 'Uthmaan (r) accepted Islam at the invitation of Abu Bakr (r). After which, he migrated to Abyssinia with his wife Ruqayyah (r), the daughter of Prophet Muhammad (r). They later moved back to Makkah and then migrated to Madinah. After Ruqayyah (r) passed away, he married Umme Kulthum (r), another daughter of the Prophet (r). Because of this, he earned the title Zhun-Nurayn (Man with Two Lights). 'Uthmaan (r) was a very generous man. He used to spend a lot of money in order to facilitate Islam and to free slaves. He brought about many economic & social reforms. 'Uthmaan (r) made copies of the Holy Qur'aan from the original and sent it to capitals cities such as Kufa, Damascus, Makkah and Basrah, each accompanied by a Qari (Reciter of the Holy Qur'aan) for the guidance of the readers. Although he was very rich, his living was very simple. He did not indulge in luxury and was ever mindful of death. Major parts of the night were spent in Salaah (prayer). He also fasted every second or third day. On Friday 17th of Dhul Hijjah, in the year 35 A.H., 'Uthmaan Ibn Affaan (r) was made Shaheed (martyred) by rebels, whilst he was reading the Holy Qur'aan inside his house. He was 84 years old and was buried in Jannatul Baqi (graveyard in Madinah).

Ali ibn Abi Taalib (656 - 661 A.D.)

Ali (r) the son of Abu Taalib, an uncle of Prophet Muhammad (r), was born in Kufa, Iraq. Ali (r) married Faatimah (r), the daughter of Muhammad (r). They had 3 sons, Hasan, Husain & Mohsin (r) and 2 daughters Zainab and Umm-Kulthum (r). He also held many important positions of authority during the time of Muhammad (r) and the first 3 Caliphs (r). He had great love for learning and was a great and learned person himself. He was given the title of Bab-ul-Ilm (Gate of Learning). He was also called 'Asaadullah' (Lion of Allah). Ali (r) transferred the Islamic capital from Madinah to Kufah in Iraq during his Khilaafah. He lived a simple life, refusing any luxury foods and wore simple clothes thinking of the poor. He would sleep on the ground and sit on the floor. He would spend his nights in Salaah (prayer) and would fast for three days in a row. Honesty, piety, justice & love of the truth were the main marks of his character. In the early morning of the 24th of January 661 A.D. (19th Ramadhan), Ibn Muljim stabbed Ali (r) with a poisoned dagger whilst he was on his way to the Masjid (Mosque) for Fajr Salaah (morning prayer). On January 28th, 661 A.D. (21st of Ramadhan) Ali Ibn Abu Taalib (r) passed away from the wound aged 63 years old. He had asked his friends and family to bury him in a secret location.



ﷺ = Glorified and most High
 ﷻ = May Allah Shower His Mercy and blessings upon Him
 ﷺ = Allah be pleased with her
 ﷺ = Allah be pleased with him

ISLAMIC POSTERS
 © Produced and Printed by islamicposters.co.uk | .org

THE FOUR GREAT IMAMS



The rulings given to us by Almighty Allah and His Messenger Muhammad ﷺ (peace be upon him) are found in the sacred text of the Qur'aan and in the Sunnah (practices and teachings of the Prophet ﷺ and his companionsؓ). In order to derive rulings directly from the Qur'aan & Sunnah, one needs to be highly qualified and have mastered many different disciplines. After the time of the Sahabah ؓ, many highly qualified and learned scholars were consulted by Muslims around the world for guidance on Islamic rulings. As Islam had spread far and wide in a short space of time these scholars were required to impart their knowledge to Muslims across many lands. Each of these highly qualified scholars who were masters of many disciplines would form principles (Usool) which they would use to derive rulings from the Qur'aan and Hadith. These great scholars were many in number however, four of these gained great appreciation and following across the Muslim world. These four well-known scholars are Imam Abu Hanifa (R.A. – Rahmatullaahi Alayhi: May Allah's mercy be on him), Imam Malik (R.A.), Imam Shafi'i (R.A.) and Imam Ahmad bin Hanbal (R.A.). They were all highly proficient in the subjects of Islamic knowledge e.g. Tafseer (Qur'anic explanations), Hadith (Prophetic narrations), Fiqh (Islamic Jurisprudence) and the Arabic language.

Each one of them was a Muhaddith and a Faqeeh. A Muhaddith is one with deep knowledge of the Prophetic teachings and actions. A Faqeeh is one who has a deep understanding of Islamic law & jurisprudence, and can derive the laws from its primary sources. The rulings derived by these four great Imam's of Fiqh and the principles they used to derive these rulings were collated together and referred to as individual Schools of Islamic law (Madhab). These Madhab's are commonly referred to as the Hanafi, Maliki, Shafi'i, and Hanbali schools of thought. The Madhab's of the four great Imam's are structured to make it easy for Muslims to act upon the injunctions of the Qur'aan and Sunnah. The differences between these schools of thought are in minor practical differences, as most Muslims consider them all fundamentally the same.

All four Madhabs are correct and applicable in their own right.

*The Four
Great Imams
of Fiqh
Part 1*





Imam Abu Hanifa (80 -150 A.H)

Abu Hanifa (R.A. - Rahmatullaahi Alayhi: May Allah's mercy be upon him) was born in the era of the Companions ﷺ. He met many companions of the Prophet ﷺ (May Allah Shower His Mercy and blessings upon Him) and is counted amongst the Tabi'un (those who saw and followed the Companions of the Prophet ﷺ). He grew up in Al-Kufah and became versed in Hadith as well as Fiqh (Islamic law and Jurisprudence) and opinion. He had a great ability that, upon initially hearing any Hadith, he could memorize it word for word with its chain of narration. It is very important to understand that one can never become a Faqeeh without being a Muhaddith. He was divinely gifted with both of these bounties. The Hanafi Madhab is the most widely followed school of thought and practiced by the majority of the Muslims in the world. Imam Abu Hanifa (R.A.) had a group of devoted students who learned from him and conveyed what he taught. Amongst his students were Abu Yusuf, Muhammad bin Al-Hasan Ash-Shaybaani and Zufar bin Al-Hudhayl (R.A.). Imam Abu Hanifa (R.A.) passed away in 150 AH / 767CE in the state of prostration at 70 years of age. More than 50,000 people attended his Janazah (Funeral Prayers). Amongst his compilations in the field of Hadith, 'Kitabal-Athar' is well known and widely accepted around the globe.

Imam Malik (93 – 179 A.H)

Another of the four great Imams, Imam Malik (R.A.), also known as Abu Abdillah and Imam Darul Hijrah, is the founder of the Maliki school of thought. He grew up in Al-Madinah al Munawwarah. He loved knowledge and respected and glorified the Sunnah of the Prophet ﷺ. Imam Malik (R.A.) never taught a Hadith without ablution. He has various literary compilations and his 'Muwatta' is one of the most famous. He was only 20 years old when 70 scholars of Madinah bore witness to his knowledge and proclaimed him capable of Ijtihad (an ability to derive law from Qur'aan and Hadith) and giving Fatawa (Islamic rulings). His book 'Muwatta' is one of the first ever compilation in the field of Hadith.

Imam Al Shafi'i (150 – 204 A.H)

When he was two years old he was brought to Makkah. He became an orphan at a very early age and was taught by Malik ibn Anas (R.A.). He was highly ranked for his knowledge and understanding of jurisprudence. Imam Shafi'i (R.A.) was independent, generous, broad-minded and very understanding. He completed the memorisation of the Holy Qur'aan at a very young age of 7 years old. Every night he used to complete the recitation of the whole Qur'aan, and in Ramadhaan throughout the day and night he used to complete the Qur'aan twice. It is stated that in Ramadhaan he used to finish the Qur'aan 7 times in Salaah. Imam Al Shafi'i (R.A.) started giving Fatwa when he was only 15 years old. He studied under the great Imam Muhammad ibn Hasan Ash-Shaybaani (R.A.). Imam Al Shafi'i (R.A.) was the founder of the Shafi'i school of thought.

Imam Ahmad ibn Hanbal (164 – 241 A.H.)

Imam Ahmad bin Hanbal (R.A.) started learning the knowledge of Hadith at a young age. He listened to his teachers in Baghdad and then travelled to Al-Hijaz and to Al-Yemen to acquire Hadith. He became famous among people through his piety and goodness. His personal cleanliness and lack of concern for worldly things were to such an extent that he became an example for these attributes. He went through many trials and tribulations to safeguard the sanctity of the book of Allah, the Holy Qur'aan. The day he died was a remarkable day. All of Baghdad's men and women came out to say farewell in a show of respect to him - not only the Muslims, but the Jews and Christians were also saddened by his passing away. Everyone was tearful at his sad demise. He has compiled over 27,000 Ahaadith in his famous book 'Al-Musnad'. Imam Ahmad bin Hanbal (R.A.) was the founder of the Hanbali school of thought.

The Four Great Imams of Fiqh Part 2



STATUS OF WOMEN IN ISLAM

The status of women in Islam is often interpreted in ways that are sexist and not true to the true teachings of equality in the Qur'aan and the model provided by Prophet Muhammad ﷺ. Islam gave women rights over 1400 years ago which they had never been granted before during the era of Jahiliyyah (ignorance)

OVER 1400 YEARS AGO:-

- Islam and the Qur'aan declared women and men equal in creation.
- Islam gave women the right and duty to obtain education.
- Islam condemned pre-Islamic practices degrading and oppressing women.
- The right to express their opinion and be heard.
- The same injunctions and prohibitions of Islam equally apply to both sexes.
- Islam gave women the right of inheritance and the right of individual independent ownership of a property unhampered by anyone.
- Islam gave women the right to accept, reject or negotiate a marriage proposal free from pressure.
- The right to obtain a divorce from her husband on bad grounds. She can also gain custody of their children after the divorce.
- Women were given the right to work or trade to earn money if they so wished. Her earnings are her own to do with as she chooses, as it is the duty of the Muslim man to provide all the necessities for his family.
- As far as religious obligations are concerned, a woman is to be considered not much different than a man with regards to her responsibilities towards God and has equality of reward for equal deeds.



THE HEAD-COVERING (HIJAB) - VEIL

Muslim women wear the head-covering (hijab) and sometimes a veil that covers the face except for the eyes, in fulfilment of God's decree to dress modestly. From a practical standpoint, it serves to identify one as attempting to follow God in daily life and, therefore, protects women from unwanted advances from men. This type of modest dress has been worn by righteous women throughout history. Prominent examples are traditional Catholic Nuns and the Virgin Mary, mother of Jesus. The rule of dressing modestly also applies to men

AAYAT ASH-SHIFA

Six Quranic Verses of Healing

وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

Wa yash-fi sudoora qaw-mim mu'mineen
And [God] shall heal the breast of the believers (Surah Tawba, 9:14)

وَشِفَاءٌ لِّمَا فِي الصُّدُورِ

Wa shi-faa-ul limaa fis-sudoor
Healing for (the diseases) in your hearts (Surah Yunus, 10:57)

يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ

Yakhruju mim butooniha sharaabum-mukhtalifun alwaanuhu feehi shifaa-ul-lin-naas
There comes from within the bodies of the bee a drink of varying colors wherein is healing for mankind (Surah Nahl, 16:69)

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Wa nu-naz-zilu minal Qur'aani maa huwa shifaa'uw wa rah-matul lil-mu'mineen
And We sent down in the Qur'aan such things that have healing and mercy for the believers (Surah Najm, 17:82)

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

Wa idhaa marid-tu fahuwa yash-feen
And when I am ill, it is [God] who cures me (Surah Shu'ara, 26:80)

قُلْ هُوَ الَّذِي أَمَّنَا وَهُدًى وَشِفَاءٌ

Qul huwa lil-ladheena aamanoo hudaw wa shifaa'
And declare (O Muhammad) that [the Quran] is a guidance and healing for the believers (Surah Fussilat, 41:44)

It is also recommended to recite Durood frequently,
Surah Faatihah an odd number of times
and Istighfaar in abundance.

It is Sunnah to seek medical advice
These are verses from the Quran so please observe the rules for
the handling and recitation

© Produced by IslamicPosters.co.uk

WHAT IS HIJAB



'The status of Women in Islam', in particular the wearing of 'Hijab' is often the target of negative media attention. This often stems from misconceptions surrounding the purpose of Hijab.

One of the most visual signs of Hijab being observed amongst women is the covering of the hair, however, Hijab involves much more than this. Hijab is defined as 'that which covers and conceals', whether it be clothing, words, actions etc. Hijab extends beyond clothing to include moral conduct, behaviour, attitude and intention of both males and females. Furthermore it includes 'Hijab' of the eyes, the heart, thoughts and intentions. Men and women are both required to dress modestly and hence cover certain parts of their body.

Muslim women who observe Hijab, in the clothing sense, find it liberating and feel it serves to protect them from preying eyes and unwanted advances from men. In addition they argue that people learn to admire their personality and intellect, irrespective of their beauty. Further it frees them from having to follow the latest fashion trends. Various terms are used to describe the Hijab across cultures such as Jilbaab, Niqaab, Burkha, Headscarf, Veil and so on. Contrary to popular misconceptions, Muslim women are given much greater respect than males. Equally a mother's rank has been placed much higher than that of the father.

In some Muslim societies women cover the entire body including the face from men other than their family members that they are not allowed to marry. They choose to cover that which they believe has been gifted to them by Allah i.e., their beauty, and show themselves only to whom they are permitted.

Hijab is also an ordained requirement of all the previous divine faiths including Judaism and Christianity. Modest dress has been worn by righteous women throughout history; prominent examples are the Virgin Mary, Mother of Jesus (peace be upon her) and traditional Catholic Nuns. Women observe Hijab of their own free will and it cannot be forced onto someone. They simply observe the Hijab because it is a command of Allah (God).

Allah (God) says in Quran: "O Prophet! Tell thy Wives, and Daughters, and the believing Women, that they should cast their outer garments over their persons: that is better, that they should be known (as such) and not abused. And Allah is Oft-Forgiving, Most Merciful." [Qur'aan Ch33: V60]



Allah (God) Also Says:
"Tell the believing men to lower their gaze and protect their private parts. That is purer for them. Verily, Allah is All-Aware of what they do... And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except only that which is apparent..."
[Qur'aan Ch24 v30-31]

WHAT IS HALAAL



Halaal is an Arabic word meaning lawful or permitted. The opposite of Halaal is Haraam, which means unlawful or prohibited. Halaal and Haraam are universal terms that apply to all facets of life, from the words we speak to money and loans. However, it is with food and the slaughter of animals with which most people tend to associate the terms 'Halaal' and 'Haraam'.

Say, "I do not find in the revelations given to me any food that is prohibited for any eater except: carrion (animals that die of themselves), running blood, the meat of pigs, for it is contaminated, and the meat of animals blasphemously dedicated to other than God." [Qur'aan 6:145]

The Halaal method of slaughtering

In terms of food, Halaal and Haraam can apply to what kind of animal is used and the way they are slaughtered. Islamic law states that animals must be killed in the quickest and most painless way. The animal must be healthy, should be placed in a comfortable position facing the Qiblah (the Muslim direction of prayer) and the butcher must make a recitation dedicating it to Allah (God) whilst the jugular vein, carotid artery and windpipe are cut with a single swipe from a sharp knife. The animal dies immediately and the blood drains away.

Inhumane?

The Islamic practice of slaughtering animals has frequently come under attack by some groups as being cruel. It is claimed that Halaal slaughter is a painful and inhumane method of killing animals. In most Western countries it is required by law to stun the animals to render the animal unconscious and prevent it from reviving before it is slaughtered.

Other Faiths

The Halaal method of slaughter is not confined to Islam alone. The Jewish faith also follows the very same principles when slaughtering animals for Kosher meat. It is a long held belief of both faiths that the method described above is the most painless method of slaughtering animals.

Treatment of animals in Islam

In Islam, the Qur'an and Hadith (sayings of the Prophet Muhammad, peace be upon him) give clear guidance on several matters concerning animals, from their roles in this world to the correct method of slaughter for food. As a Muslim, one must follow strict guidelines. In the Qur'aan and Hadith it is emphasized that animals must be treated as humanely as any other of God's vast creation. The Qur'aan states that cruelty to animals is equivalent to cruel treatment of a human being.

Whatever the case, animals are beautiful creations from Allah (God) and should be treated as such. The Prophet Muhammad (PBUH) repeatedly forbade cruelty to animals and said;

"Whoever is kind to the creatures of God is kind to himself." (Bukhari)

Scientific Evidence

Many scientific assessments on methods of slaughter have concluded that the Halaal/Kosher methods of slaughter were the least painful and most healthy methods. One European study by Professor Wilhelm Schulze and his colleague Dr. Hazim at the School of Veterinary Medicine, Hannover University in Germany undertook a study to determine the level of pain experienced by animals subjected to the different methods of slaughter. They concluded that the Halaal method of slaughter is the most humane and painless method of slaughter and that captive bolt stunning, practiced in the West, causes severe pain to the animal.

حلال

THE MUSLIM FAMILY

The family plays an important role in the life of a Muslim and is a foundation of Islamic society. A family unit is highly valued. The peace, stability and security it offers is seen as essential for the spiritual growth of Muslims. They are encouraged to look after elderly members of their community, in particular those of their immediate family. Hence the reason why most Muslims live in extended families.

Parents and Elders

Caring for parents is considered an honour, blessing, duty and an opportunity for great spiritual growth. Allah (God) asks that we not only pray for our parents, but act with limitless compassion, remembering that when we were helpless children they gave priority to us over themselves.

"Oh Lord have mercy upon my Parents, as they nurtured me when i was small" [Ch17:v24]

When they reach old age, Muslim parents are treated mercifully, with the same kindness and selflessness. There are no 'old people's homes' in Islam. Serving one's parents is a duty second only to prayer, and it is their right to expect it. It is considered despicable to express any irritation when, through no fault of their own, the old become difficult.

Your Lord has commanded that you worship none but Him, and be kind to parents. If either one or both of them reach old age with you, do not say 'uff' (an expression of annoyance) to them or chide them, but speak to them in terms of honour and kindness'. [Ch17:v23]

Women

Islam sees a woman, whether single or married, as an individual in her own right. She has the right to own and dispose of her property and earnings. The status of a woman once married or as a mother is highly elevated in Islam. Mothers are particularly honoured. The Hadith (teachings or sayings of the Prophet, Peace Be Upon Him) states that

'Heaven lies under the feet of mothers' [Ahmad, Nasai]

Wife

"The most perfect in faith amongst believers is he who is best in manners and kindest to his wife." [Abu Dawud]

A marriage dowry must be given to the bride by her husband for her own personal use. No woman can be forced into marriage, she can choose her own partner. What ever help she offers in the home, Allah (God) will reward her in full on the day of judgement and the help should be appreciated by the husband. Both men and women are expected to dress in a way which is modest and dignified; the traditions of female dress found in some Muslim countries are often the expression of local customs.

Children

Children are seen as the mercy and gift from Allah (God). It is stated in the Qur'aan that it is Allah (God) who brings about the birth of a child when and as He wills. Children in Islam are considered as *'the coolness of the eyes'*. They have certain rights owed to them by their parents which include giving the child a good name, teaching them right from wrong etc. The care, upbringing and welfare of young children are the responsibility of the whole family, including extended family members. During the pre-Islamic period in many places around the world boys were considered superior to girls and received better treatment. This stigma is still prevalent in some cultures and countries even today, however Islam abolished this notion in areas where Islam was accepted.

The Qur'aan very much condemns such practices:

"Lo! Evil is the Treatment they pass on" [Ch16:v58-59]

Parents are encouraged to invest their time, energy and finance into their children. Allah (God) promises that any good deed done by the children, Allah (God) will write for the parents an equivalent reward.



MISCONCEPTIONS ABOUT MUSLIM WOMEN



There is a widely held misconception that Muslim women are considered inferior to men, they are oppressed because of the way they dress and are denied basic rights. In fact, Islam has granted women rights covering all areas of their lives over fourteen hundred years ago, such as the right to inherit; trade, invest, work, seek financial gain; own, buy and sell assets; seek knowledge and education. In comparison to the West, which awarded women only some of these rights in recent decades.

In the words of Prophet Muhammad (peace and blessings be upon him): "Seeking knowledge is obligatory upon every Muslim," irrespective of age, gender or colour. The most basic right of a woman in Islam is the knowledge and recognition that she never has to ask, demand or fight for those rights that have been granted to her by Allah (God) Himself.

Allah (God) says in the Qur'aan: "O mankind! Be dutiful to your Lord, Who created you from a single soul (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women. And fear Allah (God) through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah (God) is a constant Watcher over you." [Qur'aan 4:1]

Prior to the revelation of the Qur'aan, women in Arabia and beyond were treated as slaves and were denied their independence and rights. In some Western countries, women were considered as evil or as witches and companions of the devil. The birth of a daughter in a family was a source of humiliation, and the practice of killing baby girls was widespread. The Qur'aan warned people of being held accountable on the Day of Judgment for such a heinous practice.

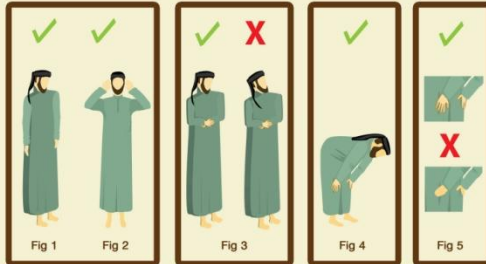
An entire chapter of the Qur'aan is dedicated to the mention of women. Many verses refer to the treatment and rights of women, such as: "O You who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness" [Qur'aan 4:19]

Mothers are held in such high esteem in Islam as they endure nine months of pregnancy and, in most cases, two years of suckling. The Prophet Muhammad's (pbuh) companion Abu Hurairah (May Allah be pleased with him), reported that a person said: "Allah's Messenger (pbuh) who amongst people is most deserving of my good treatment? He replied: Your mother. He asked: "Then who?" Prophet Muhammad (pbuh) answered: "Again it is your mother." The man questioned: "Then who?" Prophet Muhammad (pbuh) retorted: "Again it is your mother." The man asked again: "Then who?" Prophet Muhammad (peace and blessings be upon him) replied: "Then your father." (Sahih Muslim)

Similarly, men in their role as fathers, brothers and husbands have a duty to care for women. This includes being financially responsible for them; providing them with food, clothing and shelter; support their education; and protecting them from harm.

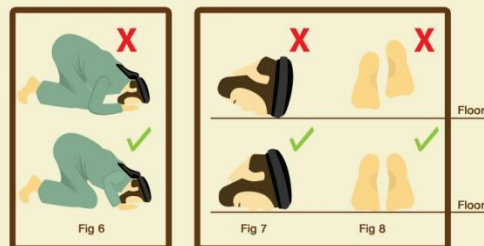


Mistakes in Salaah



- Do not delay your Salaah intentionally.
- Do not wear inappropriate clothing for Salaah and make sure your sarf is covered at all times.
- Do not pray Salaah with sleeves rolled up.
- Men should not let their clothing hang lower than their ankles. Women should wear clothes that hang below their ankles.
- When forming new rows in a congregation, start from directly behind the Imaam. Chair users or those sitting on the floor should start from the sides.
- Do not play around in Salaah eg. with your clothes, watch, the beard etc.
- Stand upright with back straight and keep the eyes focused on the spot where the forehead will be in Sajdah (Prostration). Do not look around in Salaah (Fig 1).
- Make sure your feet point towards the Qiblah.
- Do not bend the neck and rest the chin on the chest.
- Men should keep a minimum span of four fingers in between both feet. Women should keep their feet together.
- Raise your hands up to your ears in a way that the palms face the Qiblah and the end of the thumbs either touch the lobes of the ears or are parallel to them. The rest of the fingers stay straight pointing upwards (Fig 2).
- Women should raise hands up to their shoulders from within their scarf or other outer garment being used. Fingers and thumb all stay straight and joint together.
- Do not cover the ears with the hands or grip the earlobes with the hands.
- Men should place their folded hands below the navel whilst women place their hands on the chest, they should simply place the palm of their right hand on the back of the left hand. In this position, always look at the spot where forehead will be in Sajdah (Fig 3).
- In congregational prayers, when the Imam says "Allahu Akbar", the person following should say "Allahu Akbar" then move to the next position.
- Do not move into any position before the Imaam.
- If you are behind an Imaam, you only recite Thanah, then stand silently listening to the recitation of the Imaam. If the Imaam's recitation is not loud enough for you to hear, you should be thinking of Surah al-Faatihah using your heart and mind without moving your tongue.
- Do not recite the Holy Qur'aan fast, when praying by yourself. It is better to recite Surah al-Faatihah and the verses of the Qur'aan stopping at every verse.
- When in ruku', men should keep the head and back straight and level, with the eyes looking towards the feet. Do not bend any more or less than that. Women should only bend down slightly enough so that they can touch the knees (Fig 4).
- In ruku', men should spread out their fingers while placing them on the knees (Fig 5), but women should place their fingers on the knees with fingers close together, i.e. there should be no space between fingers.
- When standing up from ruku', stand up straight and wait a few moments and do not rush.

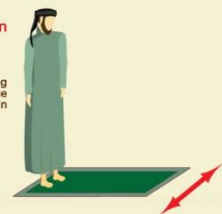
- Make sajdah by bending the knees, take them towards the prayer floor in a way that the chest does not lean forward, and then lower the chest. Place your hands on the floor, then the tip of the nose and then the forehead. Women can, right from the start, lower their chest and go for sajdah.
- In sajdah keep the head in between your two hands in a way that the end of the two thumbs come parallel to the ear-lobes.
- In sajdah, fingers on both hands should remain close together, leaving no space in between them. The direction of the fingers should be towards the Qiblah.
- For men, the elbows should stay raised off the floor. Women should place the whole arm, including the elbows, on the floor as close to the body as possible.
- When in sajdah, men should keep the stomach, the thighs and the arms apart (Fig 6). For women, all of these should be kept close together.
- In sajdah always rest your nose and forehead onto the floor (Fig 7).
- Do not poke your elbows out causing discomfort to those making Salaah next to you.
- Men should keep the arms apart from armpits and sides.
- Do not lift the feet off the floor during sajdah, the Salaah becomes invalid (Fig 8).
- When rising from Sajdah, first raise the forehead off the floor, then the nose-tip, then the hands, and then the knees. Sit up straight, calmly and comfortably.
- Do not rush to make another sajdah. Spread out the left foot (like the blade of a hockey stick) and sit on it. Let the right foot stand vertically with toes turned towards the Qiblah. Women should sit after sajdah with both feet to the right.
- While sitting, both hands should be placed on the thighs but fingers should not hang down onto the knees, instead, the far ends of the finger tips should reach only as far as the beginning of the knee and point towards the Qiblah.
- Make a circle by joining your middle finger and the thumb of the right hand, close the little finger and the ring finger (the one next to it), then raise the Shahaadah (index) finger in a way that it is raised towards the Qiblah when you reach "Ash-hadu an laa ilaha" while reciting "At-tahiyat" then let it come down and fall back at "illAllaah".
- When turning the head for salaam on both sides, you should turn your neck just enough that your cheeks become visible to the person sitting behind you, eyes should be looking at the shoulders.
- When saying "As-salaamu 'alaykum wa rah-matul-laah" look right onto the shoulder, then face forward in the middle, then to the left shoulder. Do not look around.



Never Cross in front of anyone when they are praying Salaah

The Messenger of Allah (SAW) warned: "Where the one who crosses in front of a praying person to know the consequences of doing so, he would have waited for forty better than to cross in front of him." (Sahih Bukhari & Muslim)

"The forty may be days, months or even years Allah knows best"



METHOD OF PERFORMING ISTIKHARAH

Istikharah is a means of asking Allah (s.w.t) to choose the best for you when you need to make the right decision. It can be done at any time of the day and not just during the night before sleeping. One should not make Istikharah for Fardh (compulsory) actions i.e. Should I perform my Fardh Hajj or not. Istikharah is not only performed for finding the right spouse but can also be offered for Nafil (optional) and Mustahab (preferable) actions. Anyone can perform Istikharah and it is best that you perform it yourself. After performing Istikharah it is not necessary to have a dream, a gut feeling will also be sufficient.

Jabir bin Abdullah (radiAllahu anhu) said: 'The Prophet (sal-Allahu 'alayhi wa-sallam) used to teach us to seek guidance from Allah in all matters.' 'He (s.a.w) would say: When anyone of you has an important matter to decide, let him pray two Rak'aahs other than the obligatory prayer, and then recite the Istikharah Du'aa.'

Perform two Rak'aah Nafil (optional) prayer - Avoid makrooh times.
Recite 3 times "Astag-firul-laah" and then Praise Allah e.g. "Al-hamdu-lil-laah"

الْحَمْدُ لِلَّهِ أَسْتَغْفِرُ اللَّهَ
All Praise be to Allah I seek forgiveness from Allah

Convey Durood upon Prophet (s.a.w) e.g.:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

Al laa hum ma sali alaa sayidinaa Muhammadi(w)n wa alaa aali sayidinaa Muhammadi(w)n wa baarik wa salim
O Allah, shower Your mercy upon Sayidina Muhammad (saw) and the followers of Sayidina Muhammad (saw) and Peace and Blessings

Then recite the Istikharah Du'aa:

(Upon reaching the underlined words think of the purpose Istikharah is being sought for)

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ
الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ، وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ،
اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ - خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ
أَمْرِي [وَعَاجِلِهِ وَأَجَلِهِ] فَأَقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ
تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي [وَعَاجِلِهِ وَأَجَلِهِ]
فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ^[1]

Al-laah-hum-ma in-nee as-takheeruka bi-'ilmika, wa-as-taqdiruka bi-qudratika, wa-as-aluka min fadh-likal 'Azeem. Fa-in-naka taqdiru wa-laa 'aqdiru, wa-ta'-lamu, wa-laa a'-lamu, wa-anta 'Al-laamul Ghuyooob. Al-laah-hum-ma in kunta ta'-lamu an-na haadhal amra [then think of the thing to be decided] khayrun lee fee deeni wa-ma-'aashi wa-'aaqibati amri -[or say: Wa'aa-jilihi wa 'aaa-jilihi] - Faqdur-hu lee wa-yas-sir-hu lee thum-ma baarik lee feeh. Wa-in kunta ta'-lamu an-na haadhal amra [then think of the thing to be decided] shar-run lee fee deeni wa-ma-'aashi wa-'aaqibati amri -[or say: Wa'aa-jilihi wa aaa-jilihi] - Fas-rif-hu 'an-ni was-rif-ni 'anhu waqdur liyal khayra hay-thu kaana, thum-ma ar-dhini bih. [1]

O Allah, I seek guidance from You due to Your Knowledge, and I seek help from You due to Your Power, and I beseech You for Your Magnificent Grace. Surely, You are Capable and I am not, and You know, and I know not, and You are the Knower of the unseen. O Allah, if in Your knowledge this matter [then mention the thing to be decided] is good for me in my religion (Deen) and in my life and for my welfare in the life to come -[or say: in this life and the afterlife]- then ordain it for me and make it easy for me then bless me in it. And if You know that this matter [then mention the thing to be decided] is bad for me in my religion (Deen) and in my life and for my welfare in the life to come - [or say: in this life and the afterlife] - then distance it from me and distance me from it and ordain for me what is good wherever it may be, then help me to be content with it. [1]

If performing the Salaah before sleeping, then sleep with Wudhu facing the Qiblah if possible.

Carry out the action that your heart is content with. If you are still in doubt carry out the Istikharah for up to 7 days and Insha-Allah (God willing) a solution will be found.

[1] Al-Bukhari 7/162]

HOW TO PERFORM SALAATUL TASBEEH

Ibn Abbās ؓ narrated that the Messenger of Allah ﷺ said to Al-'Abbās bin 'Abdul-Muttalib ؓ:

"O Abbās, O my Uncle! Should I not give something to you? Should I not give you a present? Should I not give a gift to you? Should I not instruct you to ten things – If you were to do them, Allah ﷻ will forgive your sins; the first of them and the last of them, the old of them and the new of them, the unintentional of them and the intentional of them, the small of them and the large of them, the hidden of them and the public of them. Ten things which are: that you pray four Rak'aahs..... (After this the Prophet Muhammad ﷺ taught him the way of performing this Salaah)

The Prophet Muhammad ﷺ then said; "if you are able to pray this once everyday, do so, and if you can not do so, then once every week, and if you can not do so, then once every month, and if you can not do so, then once every year, and if you can not do so, then once in your lifetime." (Abu Dawud, Tirmidhi, Ibn Majah)

The Tasbeeh to be recited in Salaatul Tasbeeh is:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Sub-haanal-laahi, Wal Hamdu-lil-laahi, Wa-laa-ilaaha il-lal-laahu wal-laahu Akbar
'Glory be to Allah. All praise is due to Allah. There is no God except Allah. Allah is the Greatest.'



1. Make Niyyah (intention) for four Rak'aahs Nafil for Salaatul Tasbeeh to please Allah ﷻ and then start your Salaah in the normal way.

2. After reading Thanaa
Recite the above Tasbeeh 15 times

3. Then recite Ta'awwuz (A'uzu Bil-lahi...), Tasmiah (Bis- mil-laah...), Surah Faatihah and any Surah. After this
Recite the above Tasbeeh 10 times



4. Then go into Ruku and after the Tasbeeh (Sub-haana Rab-biyal Azeem)
Recite the above Tasbeeh 10 times



5. Go into Qaumah (standing position after Ruku) and after saying "Sami Allaah Huliman Hamidah", "Rab-bana Lakal Hamd", then
Recite the above Tasbeeh 10 times



6. Go into the 1st Sajdah and after the Tasbeeh (Sub-haana Rabbiyal Aa'la)
Recite the above Tasbeeh 10 times



7. Now sit up from the first Sajdah in Jalsa position (sitting position between the two Sajdahs) and then
Recite the above Tasbeeh 10 times



8. Go into the second Sajdah and after the Tasbeeh (Sub-haana Rab-biyal Aa'la),
Recite the above Tasbeeh 10 times

This completes the 1st Rak'aah with the Tasbeeh having been prayed 75 times

The remaining three Rak'aahs will be prayed in a similar manner but without Thanaa (point 2) and Ta'awwuz (point 3)

Note:

- 1) You can pray Salaatul Tasbeeh in any part of the day or night except during the Makrooh (forbidden) times for performing Salaah. It is encouraged during the potential nights of Laylatul-Qadr due to the blessings of that blessed night as stated in the Qur'aan (Surah Qadr, Chapter 97).
- 2) Your aim is to recite the above Tasbeeh 300 times in total over 4 Rak'aahs with 75 Tasbeehs in each Rak'aah. Do not count loudly, or on the fingers or by holding beads in your hand. If by mistake the Tasbeeh in any one position is missed, recite the missed Tasbeeh in the next posture or at the end of the Rak'aah.
- 3) You may count by pressing the fingers as a reminder. For example if you are in Ruku. You may press the first finger of your right hand first for the first count, then the finger next to it for the second count, then the middle finger for the third count etc. Follow this method until you reach the little finger of your left hand, that will give you a count of ten. Use the same method during the whole Salaah.
- 4) There is another method to pray Salaatul Tasbeeh which is also correct and acceptable; i.e. instead of praying the 15 Tasbeeh's after Thana (as in point 2), pray 15 Tasbeeh's after the Surah (point 3). Now after the 2nd Sajdah (point 8), come back to the Jalsa position (as in point 7) and then pray the 10 remaining Tasbeehs to make the total 75 Tasbeehs in that Rak'aah - After this say "Allaahu Akbar" and stand up and start the next Rak'aah (If you are at the end of the second or fourth Rak'aah, then Recite the Tasbeeh before Tashahud - At-tahiy-yaatu lil-laahi..).

If you have any questions then please ask a scholar
This poster can be downloaded from IslamicPosters.co.uk & Xplorelslam.com

THE MUSLIM FAMILY

The family plays an important role in the life of a Muslim and is a foundation of Islamic society. A family unit is highly valued. The peace, stability and security it offers is seen as essential for the spiritual growth of Muslims. They are encouraged to look after elderly members of their community, in particular those of their immediate family. Hence the reason why most Muslims live in extended families.

Parents and Elders

Caring for parents is considered an honour, blessing, duty and an opportunity for great spiritual growth. Allah (God) asks that we not only pray for our parents, but act with limitless compassion, remembering that when we were helpless children they gave priority to us over themselves.

"Oh Lord have mercy upon my Parents, as they nurtured me when i was small" [Ch17:v24]

When they reach old age, Muslim parents are treated mercifully, with the same kindness and selflessness. There are no 'old people's homes' in Islam. Serving one's parents is a duty second only to prayer, and it is their right to expect it. It is considered despicable to express any irritation when, through no fault of their own, the old become difficult.

Your Lord has commanded that you worship none but Him, and be kind to parents. If either one or both of them reach old age with you, do not say 'uff' (an expression of annoyance) to them or chide them, but speak to them in terms of honour and kindness'. [Ch17:v23]

Women

Islam sees a woman, whether single or married, as an individual in her own right. She has the right to own and dispose of her property and earnings. The status of a woman once married or as a mother is highly elevated in Islam. Mothers are particularly honoured. The Hadith (teachings or sayings of the Prophet, Peace Be Upon Him) states that

'Heaven lies under the feet of mothers' [Ahmad, Nasai]

Wife

"The most perfect in faith amongst believers is he who is best in manners and kindest to his wife." [Abu Dawud]

A marriage dowry must be given to the bride by her husband for her own personal use. No woman can be forced into marriage, she can choose her own partner. What ever help she offers in the home, Allah (God) will reward her in full on the day of judgement and the help should be appreciated by the husband. Both men and women are expected to dress in a way which is modest and dignified; the traditions of female dress found in some Muslim countries are often the expression of local customs.

Children

Children are seen as the mercy and gift from Allah (God). It is stated in the Qur'aan that it is Allah (God) who brings about the birth of a child when and as He wills. Children in Islam are considered as *'the coolness of the eyes'*. They have certain rights owed to them by their parents which include giving the child a good name, teaching them right from wrong etc. The care, upbringing and welfare of young children are the responsibility of the whole family, including extended family members. During the pre-Islamic period in many places around the world boys were considered superior to girls and received better treatment. This stigma is still prevalent in some cultures and countries even today, however Islam abolished this notion in areas where Islam was accepted.

The Qur'aan very much condemns such practices:

"Lo! Evil is the Treatment they pass on" [Ch16:v58-59]

Parents are encouraged to invest their time, energy and finance into their children. Allah (God) promises that any good deed done by the children, Allah (God) will write for the parents an equivalent reward.





MADRASAH

THE ISLAMIC SCHOOL

Madrasah, meaning 'school', is an Arabic word derived from the root word "Da-ra-sa", literally meaning "a place where learning and studying are done". The term Madrasah is usually used specifically in reference to Islamic education institutes.

However over time the term "Madrasah" has incorrectly developed a negative meaning, whereby of the word "Madrasah" refers to a place where fundamentalist, Islamic instruction is combined with anti-western sentiment, or in the extreme, a place where terrorists are groomed. The reality is that Madaaris (plural of Madrasah), in no way promote violent behaviour towards other religions or sects. A common misunderstanding amongst people is that the "studying" in a Madrasah is harsh and children are scolded to force them to learn. The word Islam is derived from the Arabic root word "Sa-la-ma" which means submitting to or giving peace. Therefore Muslims generally oppose violence. Studying the true history of Islam shows that Islam has never been spread through violent means, such as torture, abuse, scolding, or killing, but has always been taught peacefully.

In reality a Madrasah focuses on two main areas of education; teaching the Qur'aan and secondly teaching the Hadith. The aim of religious schools are to equip students, who can be children or adults, with sufficient religious knowledge and Islamic ethics to participate in society yet be able to practice their faith on a day to day basis. It teaches the individual right from wrong, so they are able to become better human beings. Besides perfecting prayers and learning supplications, Madrasahs also teach non-religious specific educational skills, for example; etiquettes, Arabic writing and literature, foreign languages, communicating and interpersonal skills, science, history and recreational activities etc. Madrasahs are non-political. Amongst many important facilities the Madrasah provides boarding to the poorer segments of society by admitting orphans and poor children, in order to provide them with education and training, so that they can also live a life of obedience to their creator.

The Holy Prophet [peace be upon him] said:

"Verily, what will continue to reach a believer, after his death, from amongst his actions and good deeds are: the knowledge which he taught and spread, the righteous child whom he left behind, and the Holy script which he delivered as heritage (transcribed, and made available)." (Ibn Majeh)

Also it has been stated by Prophet Mohammed [pbuh]:

"Teach others, make things easy, not difficult. When any of you is in a state of anger, let him remain silent." (Bukhari, Ahmad)



Muslim Contributions That Changed the World

Coffee

The history of coffee is quite interesting. An Arab shepherd named Khalid from Ethiopia noticed that his goats had more energy after eating a special berry. Khalid boiled these berries – and the result was coffee! From Ethiopia coffee spread to Yemen. Here it was used for religious purposes; the Sufis would drink coffee to stay awake all night and pray on special occasions. Coffee arrived in Turkey and Makkah in the late 15th century, Italy in 1645, and England in 1650. The Arabic name "qahwa" became "kahve" in Turkish, then "caffé" in Italian – and of course "coffee" in English.

Flight

The first person to 'fly' was Abbas ibn Firnas in 852AD. He was a poet, astronomer and an engineer. His first attempt consisted of a cloak covering a wooden frame. He jumped from a minaret of the Grand Mosque in Cordoba. His contraption worked like a parachute instead, creating what is thought to be the first parachute. He walked away with minor injuries. In 875, at age 70, he tried again after perfecting a machine made of silk and eagles feathers and managed to stay in the air for around 10 minutes – however, the landing did not go well. He surmised that the problem was the lack of a tail to help soften the landing. He is honoured by having both a crater on the moon and Baghdad International airport named after him.

Vaccination

Children in Turkey were vaccinated with cowpox to prevent smallpox, establishing the technique of inoculation which is now essential in many aspects and occasions in life. Around 50 years later, in 1724, the wife of the English ambassador to Turkey introduced this practice into Europe.

Fountain Pen

In 953, the Sultan of Egypt demanded a writing tool which would not leak ink or stain his clothes. The 'fountain pen' was devised. Just like modern pens, this pen had a reservoir which held the ink, gravity and capillary action moved the ink to the writing tip of the pen, enabling it to write.

Camera

The first camera was invented by Ibn Al-Haitham in the 10th century. He was a mathematician, a physicist and an astronomer. He understood that light enters the eye – whereas previously people believed, as the ancient Greeks did, that our eyes emit rays which allow us to see. By observing how light came in through a hole in window shutters, Ibn Al-Haitham realised that a smaller hole yielded a better picture. He created the first 'Camera' Obscura, named so from the Arabic word "qamara" meaning a 'dark room'.

Soap

Muslims perfected a recipe for soap, which is still in use today. Washing and bathing are important religious obligations before prayer, hence the need to formulate something to aid this. The Ancient Egyptians and the Romans had a form of soap but used it more as pomade. Arab experimenters created a vegetable oil and sodium hydroxide base to which they added fragrant oils e.g. thyme oil. When the Crusaders entered the Arab lands, they earned a reputation of being 'pungent smelling invaders' as they did not bathe regularly! In 1759, shampoo was introduced to England by a Muslim entrepreneur who opened Mahomed's Indian Vapour Baths at the beach in Brighton.

Surgery

A Muslim surgeon named Al-Zahrawi constructed around 200 surgical instruments in the 10th century, many of which are still recognised today. These include scalpels, forceps, needles, precision scissors etc. When his pet monkey ate his lute strings, he realised that catgut could be used in the form of a capsule to allow medication to be ingested and also be used for stitching internal organs, as it dissolves away naturally. Al-Zahrawi devised 'fine scissors' for eye surgery. Another Muslim doctor developed the 'hollow needle' technique to extract cataracts from the eye – A technique still used today.

Quilting

Quilting – sewing two pieces of cloth together with a layer in-between, was brought back to Europe by the Crusaders when they noticed the Muslim armies did not wear armour, but instead wore canvas quilted shirts filled with straw. This was quite an improvement over the chafing that resulted from the metal armour the Crusaders were wearing. Quilted shirts also provided a good deal of insulation and warmth – and hence quilting became very popular in colder regions of Europe like Britain.

Architecture

Roman and Norman buildings, which used 'round arches' were adapted with the discovery of 'pointed arches' used in the Islamic World. These were more stronger and able to bear more weight. These can be seen on Gothic cathedrals across Europe. Other Islamic architectural methods utilised include the rose window and ribbed vaulting. The Islamic World's Dome and Castle-building techniques were introduced to European buildings, including parapets, round towers, battlements and arrow slits. Henry V enlisted a Muslim to construct his castle.



Chemistry

Islam's most prolific scientist, Jabir Ibn Hayyan, pioneered many of the basic processes and equipment still used by chemists today. He established the systematic approach to chemical experimentation, also still used today, and is known for separating liquids by taking advantage of the differences in their boiling points. A process known as "distillation". Jabir Ibn Hayyan also established liquefaction, filtration, evaporation, purification, crystallisation and oxidation. He also discovered sulphuric acid, nitric acid and created the alembic still which is used to create perfumes and rosewater.

Windmills

Windmills were devised and constructed to draw up water from streams to irrigate vegetation and also to grind corn. The first windmill was created in 634 for a Persian Caliph – 500 years before the first ones were introduced in Europe.

Printing Press

In 1454, Gutenberg developed the most sophisticated printing press of the Middle Ages. However, movable brass type were in use in Islamic Spain 100 years prior, and that is where the West's first printing devices were made.

Mechanical Engineering

In 1206 a Muslim engineer named Al-Jazari published a book called "Knowledge of Ingenious Mechanical Devices". In it he described more than 50 inventions, including a combination lock and mechanical clocks powered by water and weights. He also explained the use of valves and pistons. He is most famous for discovering the crank-shaft, a key mechanism in nearly all mechanical inventions, which turns rotary motion into linear motion – this can be used for internal combustion engines and to raise water to irrigate crops.



Mathematics

Around 825AD, there were two Muslim mathematicians known as Al-Khwarizmi and Al-Kindi they were amongst the first to write down a style of Arabic numerals which became the standard in use all over the world. The work of these and other Muslim Math scholars were later established into Europe by Italian mathematician Leonardo Fibonacci. Many of the works of Al-Khwarizmi and Al-Kindi formed mathematical theories and methodology which are still used today including algorithms, trigonometry etc. 'Algebra' was named after al-Khwarizmi's book 'Al-Jabr wa Al-Muqabalah'. Al-Kindi discovered encryption decoding, number patterns and frequency analysis – these helped decipher the codes of the ancient civilisations.

Muslim Contributions That Changed the World

Astrolabe

Astrolabes, originally thought to be invented in the Hellenistic world in 150 BC, were further developed by Muslim astronomers, by introducing angular scales and adding circles indicating azimuths on the horizon. It was widely used throughout the Muslim world, chiefly as an aid to navigation and as a way of finding the Qiblah (Muslim direction of prayer facing Makkah). The first person credited with building the astrolabe in the Muslim world is reportedly the 8th century mathematician Muhammad Al-Fazari. Astrolabes were used to find the times of sunrise and the rising of fixed stars, to help schedule morning prayers. In the 10th century, Abd Al-Rahman Al-Sufi first described over 1,000 different uses for an astrolabe, in areas as diverse as astronomy, astrology, horoscopes, navigation, surveying, timekeeping, Muslim prayer, Qibla, etc. Astrolabes were introduced to Europe in the early 1100s and had become the most popular astronomical instrument by 1650.

Trigonometry

Trigonometry remained largely a theoretical science amongst the Greeks. It was developed to a level of modern perfection by Muslim scholars, although the weight of the credit must be given to Al-Battani. The words describing the basic functions of this science: sine, cosine and tangent – are all derived from Arabic terms. Thus, original contributions by the Greeks in trigonometry were minimal.

Algebra

Muslim mathematicians, the inventors of algebra, introduced the concept of using letters for unknown variables in equations as early as the 9th century A.D. Through this system, they solved a variety of complex equations, including quadratic and cubic equations, and equations with letters such as the now familiar x and y 's. They used symbols to develop and perfect the binomial theorem. The word "algorithm" comes from mathematician Al-Khwarizmi, known as the father of Algebra. 'Algebra' is from the Arabic word for equation (Al-Jabr).

Astronomy

Muslim astronomers made numerous improvements upon Ptolemy's findings as early as the 9th century. They were the first astronomers to dispute his archaic ideas. In their critic of the Greeks, they synthesised proof that the sun is the centre of the solar system and that the orbits of the Earth and other planets might be elliptical. They produced hundreds of highly accurate astronomical tables and star charts. Many of their calculations are so precise that they are regarded as contemporary. The Alphonsine Tables are little more than copies of works on astronomy transmitted to Europe via Islamic Spain; specifically, the Toledo Tables.

Optometry

Ibn Firnas of Islamic Spain invented eyeglasses during the 9th century, and were manufactured and sold throughout Spain for over two centuries. Any mention of eyeglasses by Roger Bacon was simply a regurgitation of the work of Al-Haytham (d. 1039), whose research Bacon frequently referred to.

Matter

The concept of the finite nature of matter was first introduced by Muslim scholar Al-Biruni. He discovered that, although matter may change its form or shape, its mass always remains the same. Thus, for instance, if water is heated to steam; if salt is dissolved in water etc., the total mass remains unchanged. The principles of this discovery were elaborated centuries before by Islamic Persia's great scholar, Al-Biruni (d. 1050). Lavoisier was a disciple of the Muslim chemists and physicists and referred to their books frequently. Antoine Lavoisier later introduced these principles to Europe during the 18th century.

Gunpowder

The Chinese developed saltpetre ("Chinese snow") for use in fireworks and knew of no tactical military use for gunpowder, nor did they invent its formula. Research by Reinuad and Fave has clearly shown that gunpowder was formulated initially by Muslim chemists. Furthermore, these historians claim that the Muslims developed the first fire-arms. Notably, Muslim armies used grenades and other weapons in their defence of Algericus against the Franks during the 14th century. Jean Mathes indicates that the Muslim rulers had stock-piles of grenades, rifles, crude cannons, incendiary devices, sulfur bombs and pistols decades before such devices were used in Europe. The first mention of a cannon was in an Arabic text around 1300 A.D.; Roger Bacon learned of the formula for gunpowder from Latin translations of Arabic books.

Geography

Muslim geographers produced untold volumes of books on the geography of Africa, Asia, India, China and the Indies during the 8th through to the 15th century. These writings included the world's first geographical encyclopaedias, almanacs and road maps. Ibn Battutah's 14th century masterpieces provide a detailed view of the geography of the ancient world. The Muslim geographers far exceeded the output by Europeans regarding the geography of these regions well into the 18th century.

Pendulum

The pendulum was discovered by Ibn Yunus Al-Masri during the 10th century, who was the first to study and document its oscillatory motion. Its value for use in clocks was introduced by Muslim physicists during the 15th century.

Navigation

Muslim geographers and navigators learned of the magnetic needle, possibly from the Chinese, and were the first to use magnetic needles in navigation. They invented the compass and passed the knowledge of its use in navigation to the West. European navigators relied on Muslim pilots and their instruments when exploring unknown territories. Gustav Le Bon claims that the magnetic needle and compass were entirely invented by the Muslims and that the Chinese had little to do with it. Neckham also states that the Chinese probably learned of it from Muslim traders. It is noteworthy that the Chinese improved their navigational expertise after they began interacting with the Muslims during the 8th century.

Glass Mirrors

Glass mirrors were in use in Islamic Spain as early as the 11th century. The Venetians learned of the art of fine glass production from Syrian artisans during the 9th and 10th centuries.

Clocks

A variety of mechanical clocks were produced by Spanish Muslim engineers, both large and small, and this knowledge was transmitted to Europe through Latin translations of Islamic books on mechanics. These clocks were weight-driven; designs and illustrations of epicycle and segmental gears were provided. One such clock included a mercury escapement. The latter type was directly copied by Europeans during the 15th century. In addition, during the 9th century, Ibn Firnas of Islamic Spain, according to Will Durant, invented a watch-like device which kept accurate time. The Muslims also constructed a variety of highly accurate astronomical clocks for use in their observatories.

Cheques

The modern cheque comes from the Arabic 'saqq', a written vow to pay for goods when they were delivered, to avoid money having to be transported across dangerous terrain. In the 9th century, a Muslim businessman could cash a cheque in China drawn on his bank in Baghdad.

More Islamic Content

Lasjan online



لسجن | Lasjan